

CHARLES HENRY VON BOGATZKY.

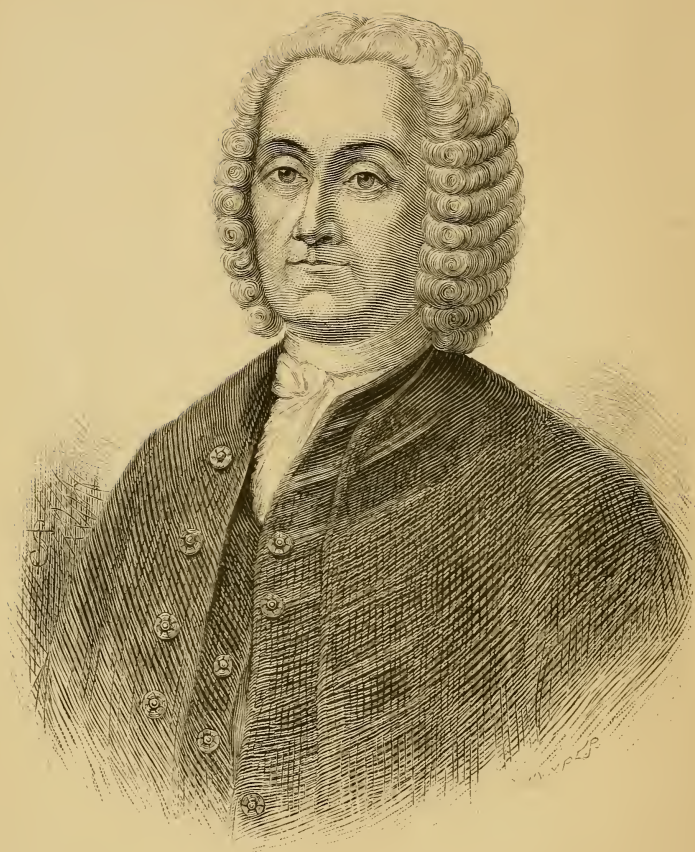
REV. JOHN KELLY

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The life and work of Charles
Henry von Bogatzky

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THE LIFE AND WORK
OF
CHARLES HENRY VON BOGATZKY

AUTHOR OF 'THE GOLDEN TREASURY'

*A CHAPTER FROM
THE RELIGIOUS LIFE OF THE EIGHTEENTH CENTURY*

BY THE
REV. JOHN KELLY

TRANSLATOR OF 'HYMNS OF THE PRESENT CENTURY'
AUTHOR OF 'LOUISA OF PRUSSIA AND OTHER SKETCHES' ETC.

THE RELIGIOUS TRACT SOCIETY

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P R E F A C E

THE *Golden Treasury* has made Bogatzky's name known to innumerable English as well as German readers. No German classic has had so extensive a circulation, and the current English adaptation, which has gone through a great many editions, and has been issued by many publishers, still holds its own among books of its class with little or no abatement apparently of its popularity.

Though this is the only book by which Bogatzky is known to English readers of the present day, translations of one or two others of his numerous writings have appeared at different times, but they have been long out of print. In Germany modern editions of several of his books have appeared. Hymns that he wrote are to be found in all German collections, and are sung in the services of the Church. He is the author of what is *par excellence* the classical missionary hymn in the German language.

For the greater part of the last century Bogatzky was a leading figure in the so-called 'Pietist' circles in the Lutheran Church. Himself of noble birth, he was the friend and much-trusted and beloved counsellor and teacher of many of his own class, and at several of the minor Courts of Germany. His work was chiefly, but not exclusively, among the upper classes. Educated first for public life, and then for the ministry of his own church, but prevented by ill-health from taking orders and getting a parish, he became what we should nowadays call a lay preacher

or evangelist, and his life forms a deeply interesting and important chapter in the religious history of his own country in the eighteenth century, and, in view of the great development of lay evangelism which has of late years taken place among ourselves, suggests many important practical lessons to us.

Accepting *con amore* the teaching of his own church, and conforming to its rites and usages, he was no separatist, but sought only the conversion and edification of souls. From the nature and object of the work he did, his writings are mainly devoted to the exposition and application of the truths held in common by all Evangelical Christians. The lines within which he worked were those laid down by Spener, the originator of the Pietistic movement. The following is what may be called Spener's programme. The plan was formulated by him in the year 1675. His aim, and the aim of those who co-operated with him, was to quicken and revive the deeply-sunken Protestant Church.¹

1. The energetic promotion of a more general and thorough familiarity with Holy Scripture, by means of private meetings, *ecclesiolæ in Ecclesia*.

2. The development and nurture of the universal priesthood by the co-operation of the laity in the spiritual direction of the congregation by means of services in private houses.

3. To insist that the active practice of Christianity must be connected with the knowledge of it, as its necessary complement and preservative.

4. The transformation of a merely didactic, for the most part, embittered polemic against misbelievers and unbelievers, carried on with a view to producing merely intellectual conviction, into a course of conduct animated by love, and prompted by the living impulse to promote the real improvement of others.

5. A reorganisation of theological study, in the sense

¹ Article 'Pietismus,' Herzog's *Real Encyclopädie*, vol. xi. 1883.

that theological students should not only be exhorted to diligent study, but also especially to a godly life.

6. A style of preaching which aims at producing a living heart-Christianity springing from true faith, and producing fruit in the life, instead of a self-complacent and rhetorical kind.

Bogatzky did not come under the immediate influence of Spener, but owed much, as will be seen, to Francke, the friend and correspondent of Spener.

In this book the story of Bogatzky's life and work is fully told. The whole of the material has been derived from his *Autobiography*¹ and his voluminous writings, so that Bogatzky virtually speaks for himself throughout the book. The modern testimonies to his enduring influence and estimates of the character of his work which are given in the course of this work are, as everyone who knows anything of modern German literature and theology will at once perceive, chiefly from the highest and most important sources. The illustrative quotations from his writings are copious, but this was more necessary than in most cases, in order adequately to portray the man; for his writings were the outcome of his inner life, their object being his own edification, or they owed their origin to the needs of those among whom he was working, and were written for their benefit. In many instances the two objects were combined. All the extracts, prose and verse, have been translated by the present writer.

In publishing this book the author hopes that not only may many readers be made acquainted with the history of a man well worth knowing, but that they may receive stimulus and benefit from his holy example and teaching.

¹ The edition used was the first one, published in 1801.

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CHARLES HENRY VON BOGATZKY



CHAPTER I

ANCESTRY—BIRTH—PARENTAGE—EARLY TRAINING—LIFE
AS A PAGE—PREPARATION FOR THE UNIVERSITY—SOME
RELIGIOUS EXPERIENCES.

BOGATZKY'S family were of Hungarian origin. His paternal grandfather fled from his own country in a time of persecution, when many Lutherans were beheaded for their faith, and settled in Upper Silesia, where he purchased Jankowe, an estate in the Manor of Militsch. His second wife, whose maiden name was Von Brauchs, was the grandmother of the author of the *Golden Treasury*. She was an earnest Christian woman, as appears from the testimony of Elizabeth Wutgin, whom she adopted and brought up.

On her deathbed this *protégée* of hers said that she remembered how, in her childhood, Mrs. von Bogatzky described Jesus and heaven to her in such a way as to make her heart burn, and wish to be

pious, so that she might get to heaven and see the Lord Jesus. She further, according to Elizabeth Wutgin's testimony, portrayed vice in such colours as to make it hateful to her, and to make her willing to suffer anything rather than wilfully sin.

On his mother's side, Bogatzky was descended from Dr. John Hess, Canon of Breslau, the first Protestant preacher and reformer in that city, who carried on an active correspondence with Luther. The canon was universally beloved on account of his eloquence, learning and insight, his prudence and courtesy, and, above all, on account of his pastoral fidelity. He was a true father to the poor and needy in Breslau.

A striking incident is recorded of him in this connection. At the time of the Reformation Breslau was filled with a great multitude of the poor. Infirm people, cripples and beggars abounded in all the lanes, and were seen in crowds near all the churches. Canon Hess, believing that it was not merely a private but a public duty to care for the poor, exhorted the authorities to do their part in the matter. They put off doing anything from time to time. Canon Hess felt this delay so keenly that for several Sundays running he did not preach any sermon. Such conduct on the part of one who always took such pleasure in preaching set the magistrates and the public generally thinking. At length it was resolved to ask Dr. Hess the reason

of his abstinence from preaching. His answer was that his dear Lord Jesus was lying, in His members, at the doors of all the churches, and he felt that he could not step over Him. If they would not remove Him, he would not preach.

This answer made a great impression upon all, and on May 7, 1525, steps were taken to meet the case. In one day five hundred persons were received into the hospitals in Breslau and provided for by the Council and the city. Public almoners were also appointed, of whom Hess was chosen to be overseer by the clergy. Furthermore, a new hospital was established on July 21, 1526, at his urgent entreaty. It was erected by gratuitous labour. Everyone contributed whatever he was able—building materials, &c.—and in two months it was ready for use. Such was the effect of his public representations.

‘I have always believed,’ wrote Bogatzky, ‘that on myself especially, among all his descendants, a blessing rested, inasmuch as I have been counted worthy to testify to the truth of the Gospel by word of mouth and by my pen.’

Charles Henry von Bogatzky was born at Jankowe on September 7, 1690, and was baptized in the Roman Catholic church, as there was no Protestant one in the Manor of Militsch. His father was Johann Adam von Bogatzky, an officer in the Imperial service, who afterwards rose to the

rank of lieutenant-colonel. His mother's maiden name was Eva Eleonora von Kalkreut. She was a delicate woman, and was prevented by her many illnesses from ever going into society. She loved the Word of God, was a great reader of Arndt's *True Christianity*, a book much prized by godly people in Germany, and was diligent in prayer.

In his early childhood Charles Henry was tended by Elizabeth Wutgin, his grandmother's *protégée*. She prayed for him every day, not only as long as she was his nurse, but until the end of her life. The memory of his nurse's prayers was often a source of consolation to him, and to them he ascribed much of the blessing that crowned his labours in after life. His education was carried on under the great disadvantage of frequent changes of residence and teachers. At the age of eight he was sent to be taught along with the children of his maternal aunt. Then, after two years, he was sent to school in the neighbouring town of Zduni, in Poland. When his mother left to join her husband in his quarters in Bohemia her son was placed once more in a private family in Silesia. On her return, the family estate was sold, and she settled in Zduni because there was a Protestant church and school in the place. The church was attended by nearly all the gentry in the Manor of Militsch. After this Charles was sent to school in two other places in Silesia.

In these various places he had his trial and

temptations, but they drove him to seek refuge in prayer. In his aunt's house he learned for the first time to pray from the heart in his own words, though he had always been accustomed to hear people repeat prayers from memory or read them from a book. In the third place he learned from experience that God hears prayer, though He keeps the suppliant waiting. In the last place he had many companions who, like himself, were of noble birth. One of them exercised a very bad influence on the others. How far Bogatzky was led astray by his example does not appear. But with reference to this period of his life he used the words of the Psalmist: 'Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord!' Previously, he tells us, he had been kept from temptation.

After they had resided for several years at the last place, the name of which Bogatzky does not give, a rumour, which proved to be false, reached Mrs. von Bogatzky that her husband had become a Roman Catholic, and that he had sent an officer to bring his son Charles Henry to him. She was thrown into a state of great anxiety by this news, and decided to send her son into Saxony. One who was connected with her by marriage in that country had promised to procure an appointment for him as a page at the Court of Merseburg, but the plan was frustrated by the breaking up of this Court. The Merseburg

princes were the wards of the King of Saxony, who removed them to Dresden.

Before leaving his mother in Silesia, Bogatzky formed the resolution to make God his Friend, to fear Him always, and never wilfully to offend Him. His motive in forming this resolution, he himself tells us, was the desire to live a happy life, and not true concern for his soul and his eternal salvation. For nine months in Saxony he had no communication with his mother. Their letters were intercepted by one who had promised to assist him, but who for selfish reasons broke his word. During this time of trial, while dependent on strangers, young Bogatzky prayed every day that God would keep him from going astray, and send him to a Christian Court. His way was at last opened up, and he was received as page at the Court of Weissenfels.

Weissenfels was one of the gayest of the minor Courts, and yet he regarded the appointment as an answer to his prayers. It was not a Christian Court, but he was kept from yielding to the temptations to which he was exposed. Unlike other Courts, the rule at Weissenfels was that every page provided quarters for himself. When Bogatzky was free from his duties, he could retire to his lodging and read good books. Shortly after his arrival the other pages came to him, offered their friendship to him, and wished him to associate with them, and go to bad places. There were twenty of them; they were all

living in open sin, and boasted of it. Bogatzky was unable, from lack of money, to go with them. His mother had not yet learned where he was, and was, therefore, unable to send him any. Soon afterwards he fell ill, and for a quarter of a year could not attend to his duties. During this illness he read the Bible quite through, and thus increased his knowledge, and anew resolved to abstain from all known sin. When he recovered and was in possession of money, he would do nothing that he saw from the plain letter of Scripture to be sinful. The opposition of his fellow pages drove him to his knees, and he thus escaped from the temptation, although, according to his own account, he was ignorant of the plague of his own heart, of the need of a thorough change, and of the new birth.

Two other circumstances were the means of his preservation from falling—one was that latterly he lived with an instructor of pages, whose wife was, according to her light, a godly woman. She had a number of edifying books. From them Bogatzky learned that many things were sinful which he had not heretofore looked on in that light. While living with this family he prepared a prayer-book for his own use. He wrote rhymed prayers and hymns. His host, observing his taste for poetry, gave him some instruction on the subject, and so stimulated his productiveness. Thus early did his preparation begin for his future work as a hymn-writer.

The other circumstance was due to the Swedish invasion of Saxony that occurred at the time. The Duke of Weissenfels had raised a regiment for the King in Poland, and feared that the King of Sweden would take it very much amiss. The Duke of Weissenfels, therefore, retired to Freiburg and Querfurt, where all the pages were discharged with the exception of two chamber pages. The discharged pages were expected to return in the meantime to their friends. Bogatzky was a stranger, and had none to whom he could go in Saxony. He therefore was taken back into the service, along with another younger one, as he was following the duke. Had he left Weissenfels half-an-hour later than he did his life would have been in peril. The Swedish army was some forty miles from Leipzig, but the Swedish irregulars were scouring the country many miles in advance. He had not gone far when a troop came up at full gallop and pursued a company of Saxon dragoons. The Swedes followed the Saxons through Weissenfels, and overtook them outside of the town and shot many. No one wearing the ducal uniform was safe. In this escape Bogatzky recognised the special providence of God.

On the conclusion of peace the duke returned to Weissenfels, and Bogatzky was appointed page in attendance in the chamber. The duchess desired to have him as her own page, and he stood high in the favour of his master and mistress. His prospects seemed to be bright, and he had none of his former

troubles to endure. 'He might,' as he afterwards wrote, 'have become a mere courtier and worldling, but God had other purposes with him.' Regimental business brought his father from Italy to Silesia. On his way he passed through Weissenfels, and became acquainted with the life his son was living. Finding that Charles Henry was not learning to ride, his father ordered him to ask for his dismissal, and to go to Breslau, whither his mother had gone, as he intended to make him a soldier.

After complying with his father's wishes, and devoting himself for some time to riding and other exercises, he again fell ill, and was confined to a sick bed for a lengthened period. During his enforced seclusion he came to see that the soldier's calling was not for him. He saw the temptations to which he would be exposed in it, and reflected particularly on the feelings and practice of noblemen and soldiers with respect to duelling. When his father returned to Breslau, and learned the state of his son's mind on the subject, he did not insist on his own project being carried out. He had been worried by the business of his own regiment, and left his son to the providential care of God. 'He trusted in God,' his father said, 'and God would provide for him in some other way.'

Though his mother was glad he was not to be a soldier, she was perplexed about his future. She did not know what was to be done, and their relatives distressed her by dark prognostications concerning

her son's future. 'He would be a disgrace to the family,' they said, 'as he would not go with his father and become a cornet.' Young Bogatzky himself never lost heart, and comforted his mother, though he did not see how help was to come. The Psalms were a great support to him in the circumstances in which he was placed. He read them diligently. He was also much helped by a letter from Luther to Melanchthon.

You are troubled about the beginning and end of things because you do not understand them. But I tell you this much, that if you could understand them I should not like to have anything to do with them. God has appointed you a place of which your rhetoric and philosophy tell you nothing. The place is called 'faith,' in which all those things are to be found which we can neither see nor comprehend. Whoever will make them visible and intelligible, as you do, has grief of heart and crying for his reward, as you have, contrary to our desire. The Lord hath said that He would dwell in thick darkness. Whoever will let him make it otherwise. Had Moses insisted on understanding the end, how the people of Israel would succeed in escaping from the host of Pharaoh, they might have been in Egypt till this day. The Lord give more faith to you and to all others ; if you have that, what can the devil and the whole world in addition do ?

From these words (says Bogatzky) I drew the conclusion, when we do not know or see how help is to come, and yet trust in God, it is certain that God's hand is in the matter, and it is His way, His leading, for He will bring it all to a glorious issue, however wonderful the course of things may be. If, however, we wish to see something in

advance, or believe that we do, it is not the way of God ; for God does not permit us to look into His sanctuary beforehand with reference to His purposes and ways concerning us. The less I saw and could see before my eyes, the more comforted I became and the more confident I was that the Lord was leading me, and consequently would do all things well and bring about a happy issue, that He would help me by such means or such persons as I did not know, yea could not know ; and thus it came to pass.

Bogatzky's expectations were not disappointed. Deliverance came to him in a very unexpected way. Just at this time Henry the 24th, Count Reuss of Köstritz, and his wife came to Breslau. They were accompanied by a Mrs. von Gensau, a very old friend of Mrs. von Bogatzky. Through this lady, young Bogatzky's case became known to the Count, who took pleasure in furthering the interests of young people. He sent for Bogatzky, and proposed that he should remain in Breslau and prepare to enter the University, at the same time promising, with the help of friends, to provide for him. Bogatzky referred to his age—he was twenty years old—and to the fact that he had forgotten all the Latin he had ever learned ; the Count encouraged him, however, and he accepted the offer.

Bogatzky devoted himself with such ardour to his studies that he brought on an illness, which was probably the cause of his lifelong delicacy. He made rapid progress, and those who had caused his mother so much distress by their gloomy prognostications,

when everything was uncertain in his prospects, began to love and praise him. An injurious effect was produced upon him by their favour. He was thrown off his guard, ceased to watch and pray, and fell into temptation. He learned to know himself, he tells us, that he had not experienced any thorough change of heart, was destitute of faith, and was not a child of God.

During his illness the words ‘How can ye believe, which receive honour of men, and seek not the honour which cometh from God only?’ made a deep impression upon him. ‘What would happen if anyone offended and insulted you?’ he asked himself. ‘What would you do?’ The answer was, ‘You would do as the world does, and defend your honour!’ Conscience then accused him of loving the honour that cometh from men more than the honour that cometh from God. From this he inferred that he had not the faith that overcometh the world. He wished for true blessedness, but could not endure to be despised. He did not think it possible to overcome the world. He did not know a nobleman in Silesia, either old or young, who would not defend his honour at the point of the sword. His desire was to leave the country, renounce his position, and choose a different kind of life, and so escape the spiritual danger and temptation to which he was exposed where he was. Conscience then told him he must not run away in any such manner, but that he must become so

established as to show to all the world that he was on the Lord's side, and loved the honour that cometh from God. He felt himself powerless, however, to act according to his convictions, and with an evil and wounded conscience he left Breslau and proceeded to the University of Jena, in company with a friend called Von Rediger, who afterwards became a Privy Councillor in Weimar, who had led a quiet and retired life in Breslau.

Some time before Bogatzky met Count Reuss of Köstritz, when he was on a visit to his maternal aunt in the country, he read Scriver's *Treasury of the Soul*, and particularly the sermon on the Holy Ghost. Suddenly, he was filled with such great spiritual joy that he fell on his knees and praised the Lord with tears of joy, and prayed to Him. He felt that he would like to spend his whole life in the room where he was, if only he might frequently partake of the joy which he then experienced. Light broke into his mind, and he learned that true Christianity was a living, powerful, blessed thing, quite different from what the world thought it to be. He learned the difference between a merely moral, virtuous life and the life which the Holy Spirit begets in us, between natural virtues and the fruits of the Holy Spirit. Heretofore he had been a diligent reader of various books of morality, particularly Thomasius's *Doctrine of Morals*. The more he strove in his own strength to live in accordance with such a system of

morals and lead an outwardly virtuous life, the more was he hindered from exercising true and thorough repentance, becoming acquainted with the corruption of his own heart, and exercising faith, and consequently from practising the real Divine virtues which are the work of the Holy Spirit.

Virtue was his pursuit and consolation. All the hymns which he wrote at this period had virtue for their subject. In searching the Scriptures he sought for nothing but the doctrines of virtue and of the duties of life. When he heard the hymn,

O Lamb of God, the Spotless,

which was always sung at Communion, he thought only of doing, of virtues, duties, and works, of exercising patience like the Lamb of God. The true doctrine of the cross he forgot, or took for granted as something that he had always believed. He regarded the merely intellectual assent expressed in the words 'I believe' as true faith. He was diligent in his attendance at religious services. He went to the early Sunday morning sermon at four o'clock, remained in the church to the 'official sermon,' returned in the afternoon, and almost every Sunday evening heard a funeral sermon, for he took delight in hymns for the dead.

On one occasion in Breslau the thought came into his head, 'If I were a Papist, I should have all sorts of works of supererogation.' Like the Laodiceans,

he thought he was rich and increased in goods, and had need of nothing, while he was really wretched and miserable, and poor and blind and naked. He was taught, however, his true state. He learned much from the joyful experience above recorded.

In reviewing his life he, at this period in his *Autobiography*, emphasised strongly the truth that a life of formalism, such as he led for so long, was much better than total carelessness of religious duties, and loose and vicious living, and the necessity of preachers being guarded in their warnings against its dangers, lest they should drive people from church.

CHAPTER II

AT THE UNIVERSITIES OF JENA AND HALLE—INCIDENTS
AND EXPERIENCES DURING HIS STUDENT DAYS

BOGATZKY'S purpose when he began his preparatory studies at Breslau was to devote himself to theology, but on the representations of his friend and patron, Count Reuss, that there were many pious and upright pastors, but few upright Christian statesmen, and that the latter had much more influence among the upper classes than the preachers, he changed his mind, and resolved to study jurisprudence, with a view to entering the public service.

In accordance with this plan, he enrolled himself in the faculty of Law, first in Jena, where he remained for two years, and afterwards in Halle, where he studied law for one year. During this last period, however, he fell into so many temptations and became so distracted that he was unable to fix his mind on the subjects of the lectures he was attending. But whenever he heard a theological lecture he experienced such relief and derived such benefit that he counted the theological professors happy because

they were daily occupied with spiritual and Divine things.

When reflecting one day on the way he had been led, and feeling anxious about the future, the thought was borne powerfully in upon him, 'Thou shalt study theology.' It was as if a voice from heaven had spoken to his heart, although he neither saw nor heard anything. The thought remained with him, and filled him with joy. The more he thought of the subject, and the more he prayed over it, the more certain he became that the thing would come to pass. But he did not act on his own unsupported judgment ; he consulted his Christian relatives and his friends in Halle, amongst others Professor Francke and Pastor Freylinghausen, the hymn-writer, and also Count Reuss. They all approved of his change of purpose. Count Reuss at first raised objections, but, when he heard everything Bogatzky had to say, he acquiesced. Bogatzky's mother had long before expressed her willingness that her son should study theology.

He began his theological studies in Halle with prayer, and was much blessed in them. He derived spiritual profit from all the lectures which he attended. On coming out from them he always knelt down and prayed, and he prepared for them by prayer and supplication before going to them.

Sundays and weekdays, he writes in his *Autobiography*, alike were right happy and blessed days to me, for the Gospel and the high article of justification became

clearer and clearer to me. I had previously sought and found only morals and duties in the Bible, now I found Christ and the sweet Gospel everywhere, and found that one single look of grace changed and, as it were, melted my heart more than all the threatenings of the law and all moralising had been able to do. The whole of Scripture appeared, as some one once expressed it, as if it were written with the blood of Christ.

He was in the habit of meeting with like-minded fellow students for Bible-reading. He also attended meetings for singing. At their close those who attended were in the habit of uniting in prayer and asking God to give them the good things of which they had heard.

The more, he says, he held fast the promises and pleaded them with God, realising that in himself he was a great sinner, poor and miserable in himself, but righteous in Christ, and sought to be found in Christ and in Christ alone, the more peace and fervour he enjoyed in prayer ; when, however, he departed ever so little from this element of grace, from the Gospel, sloth and all kinds of evils crept in, and he perceived how necessary it is for a man to watch in order to stand fast in the Gospel.

From the time that Bogatzky became a theological student he never felt any doubt that he was in the path appointed for him, that God had led him, and was leading him, in answer to prayer ; and yet he was not destined to enter the ministry. In 1718 his health began to give way ; he became quite unfit for the work of a pastor and preacher, and he was obliged to abandon the prospect. But his special training

was not therefore thrown away. He was fitted by it for his long and useful career in other and closely-related forms of service. He recognised the hand of God in the apparent frustration of his plans. He was prevented from entering a position in which he would have been sure, humanly speaking, to break down. He could not give an address in a room for half an hour without suffering in his head so much that he was unable to sleep, and yet he could write and meditate the whole morning.

In order to give a more complete view of his life during his student years, it will be necessary to re-trace our steps and to fill in the above outline with some outstanding incidents and experiences. At the time he entered the University of Jena the student life there was very wild. Duels were of daily occurrence, and fatal results were not infrequent. Bogatzky prayed to be kept from temptation, and he was preserved by means of an illness which he had soon after his arrival, and by forming an intimacy with two young men from Breslau, who had withdrawn entirely from the students' clubs. The ministry and lectures of Buddeus, which he attended regularly, were very helpful to him. Buddeus's exposition of Luther's testimony from his preface to the Epistle to the Romans made a great impression upon him.

'Faith is not the human opinion some take to be faith,' &c., especially the words, 'that is, when they have the Gospel they forthwith in their own strength

frame the thought—I believe—and hold that to be true faith.'

He had never read nor heard of this preface, and he said to himself, 'That is just the very thought you have been cherishing, you have been appropriating the merits of Christ in your own strength, and thinking that was faith. Your faith has not been the right faith, inwrought by the Spirit of God. That is the reason why you have not overcome the world—the vain honours of the world.'

Then he began to pray earnestly for faith; and he observed that the Lord heard him, and enabled him to make progress. Doubts still troubled him as to whether he was in the right way. Much prejudice existed in many quarters against the thoroughly evangelical, spiritual teaching of the Halle school, who threw themselves into the movement originated by Spener, and worked on the lines of his programme¹ for the revival and spread of spiritual life in the Lutheran Church, and he had frequently heard it denounced in Silesia. His own pastor at Jena had once compared it in a sermon to a crab that stretches out its claws in all directions, and catches high and low alike.

A hundred awakened students had petitioned the Court at the time that their teacher, Stulte, to whom they were much attached, might be permitted to remain with them. The Court at Eisenach had been strongly

¹ See Preface to this Memoir.

prejudiced against Buddeus, and more particularly against Stulte, through the influence of the Court preacher. Bogatzky was not acquainted with any of the students in question, as he had heard much that was prejudicial to them and to Stulte. He was greatly disquieted by these things, and would have done or given anything to know who was right. He could see nothing wrong in what he had read of Francke, or in any of the people who had embraced the teaching censured. He could not detect the secret poison said to lurk in it, yet he asked himself, 'Can all these learned men in our Lutheran Church be wrong, and the few Halle theologians only be right?' He did not know at the time that in almost every university one or more of the professors, men of real learning, sympathised with the Halle teachers.

One Sunday afternoon, when he was in great perplexity on the subject, he took a walk in the fields. The New Testament was in his hands. Opening the book, without any intention of reading, his eye fell on the forty-eighth verse of the seventh chapter of John : 'Have any of the rulers or of the Pharisees believed on Him?' He read the whole context, and came to the conclusion that the same thing that was happening to the Halle teachers had happened to the Lord Jesus. Only the people who knew not the law were said to believe on the Lord, and it was said as a reproach to the Halle divines that only the common people followed them.

He was confirmed in the conviction at which he

had arrived both at the time and later on after he went to Halle.

His own description of his experience is :

I did not act in such a light and credulous manner, or arrive at a knowledge of the truth in this matter by a bound, but reached it through much prayer, supplication and conflict; for the Lord knew well what His purpose with me was, and how in His own time He would honour me to testify to His truth both by word of mouth and by pen ; therefore would He Himself confirm me beforehand and give me a settled conviction, and the Lord has so established me from time to time in the truth received, that I have remained steadfast notwithstanding all kinds of devious paths and allurements of the world. Moreover I have not adopted the Halle doctrines blindly, nor in a sectarian spirit, but I have seen the truth of the words of Christ, and have experienced the fulfilment of them in myself. ‘If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.’

The kind of teaching which excited this hostility is thus described in Kramer’s article upon Francke, in the new edition of Herzog’s great *Encyclopædia of Protestant Theology*¹ :

The most enduring and extensive results were produced by Francke’s sermons. They made a deep impression wherever he preached after his conversion, and his services were in frequent demand, and exercised this influence continuously through his whole life, and it is not to be wondered at. Free from the almost universal striving after a show of learning and rhetorical ornament and other alien additions they were, as Guericke briefly and happily characterises

¹ Vol. iv. 1879.

them, 'outpourings of a heart thoroughly penetrated by the great unchangeable, practical, fundamental doctrines of Christianity. It was to the sin of man, the grace of God in Christ, and the new life of holiness quickened through faith in the Redeemer, to which all his sermons returned, although in the most varied and manifold forms and applications.'

It is easy to understand from this description the kind of hostility that the Halle teachers excited and the spirit of many at least of their opponents. No doubt ignorance of the true character of their teaching, and the prejudice that such ignorance often engenders, was the cause in many instances, but the root of it was dislike to a thoroughgoing spiritual, evangelical Christianity. The views and work of the Pietists in some aspects are open to fair criticism, and have been criticised by those who were quite at one with them as to the evangelical substance of their teaching and fully sympathised with their aim—the revival of spiritual life in the Church. But criticism is not the object of this work.

Francke's work also as an academic teacher was in the highest degree important and fruitful. He, with his friends and likeminded colleagues, Breithaupt and Anton, who were agreed with him in his theological convictions, gave its decided character to the theological faculty at Halle.

During his residence at Jena, Bogatzky paid two visits to Köstritz and two visits to Halle at the invitation of Count Reuss. At Köstritz the count took

him into his own room and prayed with him. It was the first time that anyone had ever knelt down and prayed with him in such a manner, and the circumstance made a deep impression upon him. During his second visit to Köstritz he was brought into contact with the so-called inspired, who made a great stir at the time.¹ He met them also in Jena, but was on his guard in his intercourse with them, and their efforts to win him to their views altogether failed.

During his first visit to Halle—it was at Whitsuntide—he heard and met Francke, and made the acquaintance of Elers, superintendent of the bookselling depôt, with whom Bogatzky afterwards became intimate, and in whom he found a fatherly friend. A number of distinguished people were in Halle at the time ; not only his patron, the Count of Köstritz, but also Count Henkel of Pölzig, Count Reuss the 23rd, a former Hessian colonel, General von Hallart, who had also been in the Hessian service, and others. Most of them were staying at the Golden Crown, and sat at a common table. Bogatzky was invited to join them every day. One and sometimes more of the professors or preachers were there at every meal, and the conversation was always on religious subjects. After the meal they sung a hymn, and one of the theologians present prayed. These conver-

¹ A sect who claimed to have among them persons who enjoyed immediate Divine inspiration, and were the special instruments of the Spirit, and whose utterances were received with implicit faith by the congregations.

sations and devotions were so much enjoyed by Bogatzky that he almost forgot to eat and drink, and they convinced him that it was possible for people of every class to live a truly Christian life. He thought to himself, he tells us, 'what is possible to these distinguished noblemen and officers must be possible to me,' and he made the firm resolution to devote himself unreservedly as a living sacrifice to the Lord, to be a faithful follower of Christ, and to keep himself unspotted from the world.

Before returning to Jena he paid a visit to Francke, and told him the resolution which he had formed. Francke presented him with a copy of his fast-day sermons, knelt down and prayed with him, and, at parting, laid his hands on Bogatzky's head and blessed him.

Bogatzky's second visit to Halle was at Christmas the same year. As on his former visit, he joined the party of distinguished people, who were again there, at table in the Golden Crown every day. Francke was in the habit of holding a quarterly meeting in the *salle à manger* of the Golden Crown for all the household of the hotel. Bogatzky attended one of these meetings, and thus describes Francke's manner of teaching: 'He spoke so clearly and simply and used images drawn from the occupations of the audience so that they could easily grasp and understand what he said.'

It was at Easter, in the year 1715, that Bogatzky

went to Halle to study. This was the first event in his life, he tells us, which was wholly in accordance with his own wishes. Hitherto God in His providence had always crossed his will, but in this case God's will and his own will were in harmony.

His experience was much deepened during his student life at Halle. He came to know the depth of his inward corruption, to hunger and thirst for the righteousness of Christ imputed to the believer, and attained clearer insight into the Gospel. His progress was through much conflict. Sometimes in offering the Lord's prayer he was unable to utter the word Father. At one moment it seemed to him to be hypocritical, at another to be mockery. He was on his knees long before he could speak the word in sincerity from the heart.

Then, he says, God showed me truly what I was by nature, for by nature we are all hypocrites and mockers and enemies of God. This teaches us our need of the propitiation which has been accomplished through Christ ; and that we must come to the Father through Christ as our Mediator.

The greatest temptation that he ever experienced during his whole life befel him during this period. One day he went into the fields in a deeply humbled yet withal blessed frame of mind, when the last conflict of Tobias Pfanner, Court Councillor at Altenburg, who was well known in learned circles, came into his mind. Bogatzky had heard of it a year previously,

but thought nothing of it since. Pfanner on his death-bed had been sorely tempted, and had spoken hard things against God. These sayings now came into Bogatzky's mind, not as passing thoughts merely, but as fiery darts, and God seemed to him to be a hard, unjust and terrible Being. There seemed to be nothing in his heart but offence against God, and his heart seemed to respond and assent to these blasphemous thoughts. Satan's purpose, he said, was to rob him of all faith, confidence, and love towards God, and to discredit the way of salvation. He could not rise above his misery nor pray. The more he sought to argue with himself and so obtain deliverance the deeper he sunk into misery. Whenever he betook himself to the Word of God and prayer, he experienced some relief. Meantime he thought he would never be free from the temptation while he lived, and he would have welcomed death gladly. Anton's lectures, which he attended regularly, were very helpful to him in this temptation. He found them edifying and consolatory. Anton taught that the ground of all our errors was in the heart. This Bogatzky's experience confirmed. He found much relief also in intercourse with a Doctor of Medicine from Geneva who came to Halle to consult Professor Francke about his difficulties. His own pastor at home was unable to meet them. This doctor told Bogatzky all his temptations and scruples. Bogatzky told him that he himself had passed through similar

temptations, and that nothing but the Word of God and prayer afforded him any protection or relief. He further set forth the arguments which he himself had used. Not only was the doctor helped and comforted, but Bogatzky himself received a blessing.

CHAPTER III

HIS MOTHER'S DEATH, AND HIS VISIT TO SILESIA—
RETURN TO HALLE

DURING his residence at the University of Halle Bogatzky lost his mother. This necessitated a journey into Silesia. Before he set out two or three incidents worth recording occurred. At the time he received the sad news he was in a very wretched state of mind. He went to Pastor Freylinghausen, and told him all he felt and his solicitude about his journey. Freylinghausen pointed out to him that in Halle he associated only with believing people, and looked only at the good in them, and at the evil in himself, whereas in Silesia he would be brought into contact with the children of this world, and would see the difference between his present and former state, and thus be tranquillised ; 'and so,' says Bogatzky, 'it turned out.'

In recording this visit, Bogatzky gives another example of the manner in which Freylinghausen comforted him in soul-trouble. The pastor said, 'You should allow yourself to be wrapped up and swathed like a new-born child.' Bogatzky replied, 'Yes, if I were only a child of God.' Whereupon Freylinghausen

said, 'I would stake my head upon it.' Bogatzky thought to himself at the time—'The good man does not know what an evil heart you have ;' but subsequently he reflected on the great injury that is sometimes done to weak souls by teachers who insist so much on the attainment of assurance of faith. He himself was, as he afterwards felt convinced, in a state of grace and sonship at the time, albeit he did not then think so. Freylinghausen's confidence on the subject was very helpful to him.

On the afternoon of the same day that he paid his farewell visit to Freylinghausen, before going to Silesia, he was in company with some Christian friends who had a little chest containing texts of Scripture written on slips of paper. Each one drew a text and made some remarks upon it. Bogatzky shrunk from doing so, but a text was given to him. It was—'Whoso offereth praise glorifieth Me, and that is the way I show My salvation.'¹

He was much impressed by the words, and concluded that in order to do this he must believe that he was a child of God. He thus attained a measure of assurance. In telling this incident he says significantly: 'At that time there was no text—or printed Treasury (little Treasure-chest).'

From the verse of a hymn sung at a thanksgiving service which he attended at this time, he obtained

¹ Psalm l. 23, Luther's Translation.

light and help. The verse, roughly rendered into English verse, was to the following effect :

Now no more can guilt depress me,
 Thou hast borne it all for me,
 Not a spot is found upon me,
 I from all my guilt am free.
 For Thy sake I now am clean,
 Thou my covering art, I ween.

Concerning this verse he says : 'By it the high article of justification was rightly opened to me for the first time, and I believed that, although I was polluted, unclean and corrupt in myself, I was perfectly pure, white and beautifully arrayed in Christ, and that I ought to be of good comfort.'

A sermon of Francke, preached on the following day on the glory of faith, contained the following passage, which made a deep impression on Bogatzky :

Let your faith be of such a kind as takes hold of and unites to Christ, and do not let that distress thee ; in His time wilt thou also experience and taste it as an appropriating and uniting faith, that thou becomest one heart and one soul with Him ; that His love flows into thy heart and thy love in return flows out to Him, and thou flowest together with His heart in love.

The whole application of the sermon was addressed to Bogatzky, who had opened his mind fully to Francke at that time.

On bidding him farewell before his departure to Silesia, Francke advised Bogatzky to keep a diary

and enter everything remarkable in it. This advice Bogatzky took and followed for thirty years, until the increase of work rendered it impossible for him to do so any more. He derived great advantage from it. It was a means of blessing to him at the time, and when he subsequently read what he had written in it. In times of depression the reading of former experiences cheered and refreshed him. He often recommended others to adopt the practice which he had found so beneficial in his own case.

On January 2, 1716, Bogatzky set out for Silesia. On the journey he was sorely vexed by the character of his fellow-travellers. He was afraid he might become partaker in other men's sins, and prayed inwardly that God would give him a word which might be the means of restraining their foul conversation. His prayer was heard. One of the passengers in particular never opened his mouth without swearing or taking the name of God in vain. He boasted that he had at one time had a familiar spirit. Bogatzky at last reduced him to silence by showing him kindness.

On reaching Breslau Bogatzky proceeded at once to the place where his mother had died. The funeral of his uncle, who had not long survived her, was about to take place. The attendance was large. All the friends of the family and all the noble families in the neighbourhood were present. Among the company were three preachers. At table these preachers,

who did not know who Bogatzky was, nor where he came from, began to speak disparagingly of Halle, and particularly of the Orphan House. Bogatzky kept silence for a time ; at length his conscience constrained him to speak out. He told them that he inferred from what they said that they had never been in Halle, and had been falsely informed by evil-disposed persons. He said he had just come from that place, and could assure them that they were greatly mistaken. The Orphan House was well known. The theologians there, whom he knew well, were upright men, and it would be very wrong in him not to defend them from such accusations. He went on to give fuller information as to the state of matters.

The two elder preachers, who meanwhile had found out that he was a near relative of the bereaved family, changed their tone, and sought to make amends for what they had said. The third, a young man, who had just come from the University of Wittenberg, continued in the same vein as before. He expressed agreement with a certain Dr. Fechts, who declared that Spenser could not be saved. He further accused those who held dancing and games to be sinful of heresy. 'Men could play and dance to the glory of God and in the name of Christ,' he said. Bogatzky did not long contend with him, but appealed to the oldest preacher, saying that he, as an old theologian, would not approve what the young preacher had said. The old preacher then took sides

against the outspoken youth. 'So,' writes Bogatzky, 'the kingdom was divided against itself—I was silent, and acknowledged the Divine assistance.'

He had not been long in Silesia when he received a letter from his father ordering him to proceed at once to Hungary, for he had procured for him a cornetcy, and saying that the standard already bore his name. His first thought was that he must obey his father, according to the fourth commandment. He thought also that now that his heart was changed he would be able to preserve and save his soul in such a position. He had no liking for it, however; on the contrary, he dreaded it, and wrote to Halle for advice. Before the answer arrived, which was to the effect that the soldier's calling was not for him, and that the Lord would deliver him from this temptation; 'the Lord,' he says, 'had made his conscience free.' He wrote to his father a humble letter, begging to be permitted to continue his studies. His father was so displeased that he would have nothing more to do with his son, and told him that he had nothing more to hope for from him. Bogatzky was concerned on his father's account, not on his own. He felt persuaded that God would care for him, and was able to say with the Psalmist, 'When father and mother forsake me then the Lord will take me up.'

His stay in Silesia lasted sixteen weeks, during which he paid many visits to friends and relatives in different places. He found free access everywhere,

and was able to testify to the grace which he had experienced. His way had been providentially prepared for him. All his friends at the time were in affliction in one form or other. Some had been ill, and were not fully recovered ; others had lost parents or children ; others, again, were embarrassed in their circumstances and pressed by their creditors ; all were disposed to listen to his testimony.

He told them that they could not stand before God in a merely outwardly respectable life ; that they must be born again, and get a new heart. They knew what he had formerly been. He had been pious and virtuous, and diligent in his attendance at Divine worship. He had been held up as an example to other young people, yet it had been necessary for him to become a new man and get a new heart. It had been necessary for him to experience and acknowledge the plague of his own heart, his own inward corruption, and in this way to come to the attainment of faith. Many were deeply impressed by his testimony, became truly-converted persons, and persevered unto the end.

Some of the cases which he records are very interesting. His first convert was his own sister, then two young ladies Channetten, whose death-bed experiences he recorded in a collection of narratives for the building-up of the kingdom of God. When on a visit to these ladies in Breslau, he met a certain Miss von Stadelmannin, whom he had previously

known and who desired to speak to him. This lady was very earnest in her religious duties as well as everything else ; she was fond of disputing with preachers and of putting questions to them. If their answers did not satisfy her, she was confirmed in her good opinion of her own Christianity and in her own self-righteousness. She put a number of questions to Bogatzky, who listened to her and was silent for some time. Then he said the questions were altogether unprofitable, that even if he answered them according to her desire it would do her no good. If, however, she asked, ‘ What must I do to be saved ? ’ he would gladly answer her. That, he said, was an important and necessary question ; none of her other questions or disputations, or her zeal about religion and the externals of worship, could ever help her through the strait gate. Like Nicodemus, she must be born again, and become a new creature. She received the Word, became a truly-converted character and very earnest in the Christian life.

To another lady who told him she thought that the tone of his conversation was Pharisaic, he gave a copy of Francke’s sermon on the Pharisee and Publican, on the difference between true and false righteousness, and begged her to read it thoughtfully. A couple of days afterwards he paid her another visit ; she begged his pardon for calling him a Pharisee, and said, ‘ I am the Pharisee ; I see that clearly from the sermon.’ She became a diligent

reader of the Scriptures, and made progress from year to year. In her latter years she went back, and on her death-bed experienced much spiritual distress. She was quite inconsolable. After much conflict the words of the Apostle, 'If we would judge ourselves, we should not be judged,' gave her comfort, and she died in the faith.

The impression produced on the minds of many who heard him speak on spiritual subjects was such as to lead them to exclaim: 'He speaks like a preacher.' 'He might well be a preacher.' At the time he thought it impossible, that he was too unworthy, yet it was at this time that the change in his plans and studies took place which has been already recorded. He returned to Halle to devote himself wholly to theological study.

An event occurred in 1717 which greatly impressed and interested him. It was the bicentenary of the Reformation. A passage in a sermon preached by Breithaupt on the occasion remained in his memory. It was to this effect: 'The students were the firstlings who would enter the new era, therefore they should bestir and prepare themselves that they might be as salt in their walk and conversation, and so labour that those who followed them might be able to turn their work to profitable account.' Bogatzky often thought of these words, and prayed that they might be fulfilled in himself; 'and,' he says, 'the Lord heard this my prayer and supplication, in that He has,

in undeserved grace, counted me, poor and miserable as I am, worthy to give many a written testimony to Divine truth, and has given His blessing to my testimony.'

In the same year (1717) disturbances took place in Halle which lasted eight days. The soldiers had taken away a candidate who had received a call into his office. The students combined and established corps (Landsmannschaften), such as already existed in Jena, chose officers and thoroughly organised themselves. Every corps had its own ribands and badges. They feasted day after day, with kettle-drums and trumpets, and paraded the streets two and two with lighted torches, and called out, 'Lights out.' They smashed the windows wherever there was any light, and handed in notes wherever any well-disposed students were living, ordering them with threats to join the corps. Some students left the place for a time. Bogatzky remained where he was. He trusted in the Lord and believed He would preserve him, and was left unmolested. It was well known that nothing could be made of him.

Fear of man led many theological students to join the movement and attend the lectures with their ribands and badges. The professors were much surprised. Francke was absent on a journey. Anton preached an impressive sermon, but took care to say nothing that would still further excite the turbulent students. In the meantime everything was

reported to the Court, and a Royal rescript was at once sent for the dissolution of the corps and the abandonment of their badges, with the declaration that if the natives, who formed the great majority, did not forthwith obey the mandate, they should be for ever disqualified for holding any office, ecclesiastical or civil, in Prussian territories. Thus was the mischief arrested.

CHAPTER IV

THE 'GOLDEN TREASURY'

IT was during his student days that his most widely known and, take it all in all, most useful book was written. The beginning of it was on this wise. In the year 1716 he was in the habit, at the chief seasons of the Church year, of writing appropriate Scripture texts, with carefully selected verses of hymns, on slips of paper, and distributing them among Christian friends. These papers came into the house of Count Reuss, Henry the 23rd, and he expressed a wish that Bogatzky would collect more of such texts and verses and have them printed in a little Text-chest. Bogatzky began the work at once, selecting the texts that had impressed himself. It was intended that only a few sheets should be printed, and the number of beautiful texts that occurred to him rendered selection very difficult. The work, therefore, came to a standstill. He was greatly discouraged, and he thought that his time and strength had all been wasted and his studies interfered with. In order that his work might not be altogether fruitless, he sent it to his friends in Breslau, in the hope that they

might find it useful to themselves. Bogatzky was content with doing this, and thought no more about having anything printed. When, however, he went to Breslau after the breakdown of his health and the abandonment of his theological studies, he was led by circumstances, which he regarded as providential, to get his collection printed.

The circumstances were the following. There was at that time a co-called Text-chest in existence ; it consisted of a number of detached leaves of paper, each with a text and a couple of lines of verse printed on it, which were collected and preserved in a box. The texts were selected from John Henry Reitzen's translation of the New Testament, and the metrical couplets from the *Cherubic Traveller*, of the mystic Angelus Silesius, who had been first a Lutheran, then a Böhmist, and who became lastly a Roman Catholic.

Suspicion rested on both of the sources from whence the material in the Text-chest was drawn. The metrical couplets, in particular, were very paradoxical, and needed explanation. Some friends in Hirschberg, who had been unable to procure a printed copy, desired to have a manuscript copy of this collection sent to them. There was no other little book of the kind to be had, and steps were taken to prepare what the Hirschberg friends desired to have. It then occurred to someone that what Bogatzky had sent to Breslau might be copied instead. The copy was begun, when others thought it would be a

good thing to print it, that many might be edified by it. Bogatzky regarded this as an indication of the will of God, and set himself at once to the task of preparing the collection.

It was soon ready, and before the end of the year 1718 it was printed in a small form and without any title, in Breslau. There were two hundred leaves uniformly cut, and placed in a little chest. He sent fifty copies to his friends in Halle, who rejoiced greatly that the Lord had given Bogatzky grace and strength, in the midst of his great weakness, to do this piece of work. Two editions in succession were rapidly published and disposed of in Halle, without Bogatzky's knowledge, under the title *Golden Treasury*.

'Previously,' Bogatzky tells us in his *Autobiography*, 'it had no title at all. I should never myself have given such a beautiful title to my little book. Yet the book contains the most glorious testimonies and texts of Holy Scripture, and they are certainly of more value than all the gold and silver in the whole world.'

At various times he added more matter, until the book assumed the final shape in which it circulates in Germany to-day.

In the year 1722, at the request of the publisher, he increased the collection to three hundred numbers, and at the same time put more matter into each page. The book was then issued in a larger form,

with the title and preface as they now appear in the German original. The full title is :

GOLDEN TREASURY
OF THE CHILDREN OF GOD,
WHOSE TREASURE IS IN HEAVEN.
CONSISTING
OF SELECT TEXTS OF HOLY SCRIPTURE,
TOGETHER WITH THE ADDITION OF EDIFYING
REMARKS AND RHYMES.

He was in such an enfeebled condition of health at the time that he spent eighteen weeks on the enlargement, and the work was done in the midst of much anxiety, conflict and distress.

In 1734, yielding to the repeated request of many friends, he added a supplement of sixty-six numbers, in order to make them correspond to the days of the year. In this supplement he included all the texts and material which he had found particularly consolatory during the twelve years which had elapsed since the first enlargement had been made. Hitherto the book had been printed on writing-paper, on one side of the page only, now a large number was printed on ordinary paper and on both sides of the page, in order that it might be issued at a price which would bring it within the reach of the poor.

In 1739 the teaching of the Moravians led him to add remarks here and there fitted to counteract what he regarded as paradoxical and exaggerated in it. One hundred and twenty remarks were added.

The size and cost of the book were thereby increased, and a good deal of space was left unoccupied. In order to meet the objection that was raised in consequence of this, he added matter enough to fill the whole of the available space. It was not until 1746 that the new edition was published. Before issuing it, Bogatzky added something to every meditation, increasing the size by one-third ; and the day of the month was added for each portion. No further increase took place. The book had extraordinary success in Bogatzky's own lifetime, and it is still a living book.

‘The Lord,’ he writes in his *Autobiography*, ‘has blessed it beyond all my expectations. The twenty-fifth edition has been published, and it has been translated into many foreign languages.’

The thirty-fourth edition appeared in 1794 ; the fifty-sixth was issued in 1880. The book was several times reprinted without any indication on the title-page that it was a new edition. It was also reprinted in several places, so that the number of editions specified does not represent the full extent of the circulation of the book.

In the great *Encyclopædia of Universal German Biography*,¹ commenced at the suggestion and carried out with the support of his Majesty the King Maximilian II. of Bavaria, and published by the Historical Commission of the Royal Academy of

¹ Vol. iii. 1876. Leipzig.

Science, in the article on Bogatzky, we are told that 'the name of Bogatzky continues to be a blessing chiefly by means of his *Golden Treasury*, which, since its appearance in Breslau (1718), has gone through numberless editions *and without doubt has had an incomparably larger circulation than any German classic.*' The italics are the present writer's.

The circulation of the English adaptation has been hardly less extensive. A translation appeared in England in 1754. In his preface the translator says he undertook the work

by a particular hint of Providence, and he was not without hope that it would meet with a favourable reception from serious readers. He took care, he says, never to deviate from the true and genuine sense of the author, although it was not possible always to keep to his expressions, the differing idioms of the languages sometimes requiring a short paraphrase to make the sense plain and easy in English.

Then he adds :

And to bring it also, in the poetical part, to as near a resemblance to the original as possible, the best expedient seemed to me, to have recourse to the excellent hymns and psalms of the late reverend and worthy Dr. Watts, which furnished me with a variety of elegant and edifying verses. These being properly chosen, are, in my humble opinion, no disgrace to the author's performance, and make the fullest compensation for his thoughts that I could think of.

This translation was reprinted several times.

The earliest edition of the current English

adaptation of the *Golden Treasury*, at least the earliest one bearing a date, appeared in 1775. It is based on the translation of 1754, largely reproduces the literal renderings given in it, and appends the same hymns to the various meditations.¹

On the title-page it is stated that the book appears 'with some alterations and improvements by various hands.' The 'alterations and improvements' were not confined to additions, but included the reproduction of Bogatzky's hymns and verses, which are appended to the meditations in the original, in English prose—the incorporation of them in the meditations.

The editor in his preface says that

he thinks it incumbent upon him to inform the reader that several both ancient and modern Christians have contributed their quota towards enriching this *Treasury*; that he has not stuck to any sect or party of Christians, but wherever he found a passage among the old authors, striking, instructive, encouraging to the people of God, he inserted it with great pleasure, and applied to friends for their illustrations of particular points in divinity, which he thought were immediately necessary for the information of common readers; not points of speculation or doubtful interpretation, but what all allow are essential to the Christian religion; such as faith, repentance, holiness, &c., and they readily favoured

¹ Fuller knowledge subsequently acquired of the history of the English Bogatzky has enabled the present writer to correct some mistakes into which he fell in the biographical sketch which he wrote for the two-shilling edition of the *Golden Treasury*, published by the Religious Tract Society a few years ago. He has since seen and examined all the editions to which he refers in the appendix.

me with their sentiments, prompted, he doubts not, with the same generous motive he himself is actuated by—the edification of the people of God.

The editor of this adaptation of the *Treasury*, if not the original translator, was the Rev. Roger Bentley, who was Vicar of Camberwell in 1795. Those who contributed to the improvement of the *Treasury*, or whose writings were used for the purpose, were Bentley, Owen, Romaine, Bishop Hall, Horne, Newton, Law, and others.¹ The result shows that Mr. Bentley understood what was suited to the tastes and needs of English Christian readers; the extraordinary and continued popularity of his edition amply proves this. Edition after edition has appeared during the whole period that has elapsed since he issued his adaptation. At least five or six publishing houses have the book on the lists of their issues to-day in this country, some of them in more than one form. It holds its own against all more recent competitors for public favour in the same line of things.²

The current English Bogatzky is based on the first part of the German *Treasury*. A second part was written in the year 1760. It was designed to be

¹ These particulars as to the English contributors to the *Treasury* were kindly furnished by Mr. Bridgewater, the trustee for Mr. Bentley's daughter and the executor for her husband, both of whom died nearly fifty years ago.

² A fairly complete list of all the editions that have appeared in this country since the middle of last century till the present time will be found in the appendix.

used as an evening *Treasury*, as the first part was intended for morning use. In the year in which he wrote this second part, finding himself free from other work, Bogatzky prayed that something might be given him to do, as far as life might be granted to him and he might be counted worthy to render any service, and a request coming to him from his publishers that he would undertake it, he regarded it as an answer to his prayer. He was enabled to write it quickly, although various hindrances delayed its publication. An English translation of this second part was written and published by Mr. Steinkopf, one of the earliest secretaries of the British and Foreign Bible Society, with Bogatzky's preface and a very scanty sketch of his life. Steinkopf was obviously very imperfectly acquainted with the facts of Bogatzky's history, and knew nothing of his *Autobiography*.

Bogatzky, in the preface to the second part, dated March 18, 1760, refers to the reception given to the first by the public. He says :

My first work, produced in my University days, was the well-known *Treasury*. This innocent book, written in simplicity, has encountered many harsh judgments and been covered with opprobrious names. This has not, however, hindered the blessing, but increased it.

He then goes on to refer to its success, the number of editions it had passed through, and the foreign languages into which it had been translated, and adds :

I do not write this for my own glory, that were an abomination to the Lord, but to the praise and honour of God and the strengthening of those who are mocked and hated by the world for the truth's sake, that they may know thereby that our God is not moved by the judgment of men, and does not withhold the blessing from us on account of the insults, scoffs, and derision of the world, but rather fulfils the words of 1st Corinthians i. 28: 'Things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are.'

The following are some of the meditations, faithfully reproduced from the German original. The deviations from the original metre in the verse translations are not great.

January 21.

While the bridegroom tarried, they all slumbered and slept.—Matthew xxv. 5.

O Lord, drive away all slumber from me, that I may be ready when Thou comest.

To delay preparation for a single hour is folly; oh, preserve me from it!

How many joyfully begin and progress make in Zion's way,

And yet, alas! are snared again and in false freedom ever stray.

Lord, e'en the wise ones fell asleep. Let them a warning ever be;

Yes, keep mine eyes and mouth and ears: let not the world come into me.

Unless the spark be soon put out, 'twill speedily become a flame,

Sin never pauses in its course, its poison spreads through all the frame,

The senses then control, when they o'erstep the traces ;
bid them then

From sin as from a serpent flee, that they may not be
snared again.

Bogatzky's Hymns, No. 276, vv. 4, 10, 16.

May every hour the last one seem to me,
That I may ever wise and watchful be ;
So shall I then, whene'er mine hour shall come,
E'en as Thou wilt, by Thee be welcomed home.

No. 298, v. 7.

March 2.

Broad is the way that leadeth to destruction, and many
there be which go in thereat. [But] narrow is the way which
leadeth unto life, and few there be that find it.—Matthew
vii. 13, 14.

That sounds too strict to the old man ; it will have
nothing to do with law, either for the converted or the un-
converted, and yet it concerns the old man. Paul, the great
evangelist, used the law in dealing with unconverted Felix
to rouse him from his security (Acts xxiv. 25), and in dealing
with the converted Romans to warn them against security
(Romans viii. 13). The flesh exists in the Christian still ;
the law is for it ; the Gospel is for the spirit. O Lord ! con-
fine the flesh to the narrow way, that it may not rob the
spirit of its food.

Look unto the way thou goest, that it is the narrow way,
Do not leave the point uncertain. Blindly on thou must
not go.

Oh, bethink thee 'tis the safest, thine own heart to
search and know ;

Self-deception is so easy, in the broad way thou dost
stray

When thou in the world hast pleasure, and dost her as
equal meet,

When thy heart its vain things loveth, resteth not in
 God for aye,
 When by worldly lust entangled, thou dost worldlings
 gladly greet,
 When on goods or gold or honour thou dost firmly set
 thine heart,
 Ponder, lest thou should'st inherit evermore the world-
 ling's part.

October 13.

He that hath pity upon the poor lendeth unto the Lord;
 and that which he hath given will He pay him again.—
 Proverbs xix. 17. See also Acts iv. 32, 35 ; 2 Corinthians
 ix. 6, 15 ; 1 Timothy vi. 6 ; x. 19.

Who will not willingly give? Faith takes it out of the
 treasury of God, which contains enough, we have not. God
 gives the gift and the disposition to give, and rewards His
 own gift by our means, or crowns His own work. N.B.
 1 Chronicles xxix. 14-16.

Oh ! how fair and blessed it is, neither gold nor goods
 to love,

When we rather give than take, and lay treasure up above.
 Only what no moth consumes is a fitting part for thee ;
 All that thou dost give away with an open hand and free,
 For God's glory and man's good, is enduring capital—
 God rich interest bestows ; see, the choice before us all,
 Shall we through our avarice, to the world and Satan bring,
 Or through our benevolence, goods and gold to God our
 King?

Think what thou to God dost lend, thy true treasure is
 alone,

Thou wilt find it all above ; what thou keepest as thine
 own,

Or dost spend on vanity, will for aye be lost to thee.
 This endureth but for time, that lasts for eternity.

Lord, take Thou the key Thyself, for I cannot keep the
door,
Give to whom and how thou wilt, Thou shalt manage
all the store,
Shut and open it Thyself, that I squander it no more.

October 31.

Ask . . . for every one that asketh receiveth.—Luke xi. 10.
Not, he shall receive. No, he receiveth immediately. My
prayer then is nothing but receiving ; every sigh is a hand
put into the fatherly heart and treasure-house of God.

Oh, who would be slothful, who would not be instant
in prayer? If thou waitest and perseverest in prayer, do
not think that thou obtainest nothing ; this perseverance is
itself a new gift, for if thou hadst not obtained new power,
thou hadst not persevered, thou hadst certainly not per-
severed.

From the mire of sloth to save, come in all Thy might,
O Lord,

Let me go from strength to strength, e'en according to
Thy word ;

Let me never waste my strength, give me true fidelity,
Let me ever live in fear, so that I may watchful be.

Must I rouse myself to prayer? help me also, Lord, to fight,
Till my fervour gives me wings, and my sloth is van-
quished quite.

But when Thou dost touch my heart, showing favour
unto me,

Help, oh, help me, that I then may draw nearer unto Thee.
Help ere ought o'ercometh me, early unto Thee to pray,
Help me too from time to time to approach Thee through
the day,

So that not an hour may pass I do not with heart and voice
Ever nearer come to Thee, and in peace for aye rejoice.

The following extracts are taken from the evening portion.

September 9.

And [Jesus] began to be sore amazed, and to be very heavy ;

And saith unto them, My soul is exceeding sorrowful unto death, &c. And He said, Abba, Father, all things are possible unto Thee ; take away this cup from Me ; nevertheless not what I will, but what Thou wilt.

My God, my God, why hast Thou forsaken Me ? (Mark xiv. 33, 34, 36 ; xv. 34.)

Nothing is so fitted to move us to contrition of heart and to penitent confession of sin as a believing view of the sufferings of Christ. On the Mount of Olives Jesus begins to be sore amazed and to be very heavy. His soul is sorrowful even unto death. He wrestles with death, even eternal death, and the agony of His soul causes Him to sweat drops of blood, which fall upon the ground, and at the cross He complains that God has forsaken Him. And all this happened on account of our sins. How then can I love and commit sin any longer ? Ought I not rather to regard it as an abominable thing, and repent of it as the cause of my Saviour's unspeakable suffering and bloody sweat ? Therefore we may sing with propriety :

None the Saviour's flowing blood
Can without contrition see.

Whoever takes occasion from the sufferings of Christ to live carelessly and securely increases his own condemnation, but whoever is moved to repentance by them derives the greatest consolation of faith from them. Jesus has borne, expiated and atoned for all his sins. He was forsaken on the cross that the sinner might not be forsaken. He prayed on the Mount of Olives and on the cross for the sinner ; and

however feeble and imperfect the prayer of the sinner may be, the prayer of Jesus is perfect in faith, earnestness and perseverance ; it deepens in intensity, and is at the same time so calm. In this prayer of Jesus His own people are included with Him, and they also are well pleasing to God.

Oh ! may Thy sufferings Lord, contrition work in me,
That by Thy prayers and cross e'en I consoled may be.

October 9.

And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent ;

Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained ; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.—Acts xvii. 30, 31.

Here is another command to repent enforced by three motives. *The first motive* is, that now since Christ has come and has been preached to men they can no longer excuse themselves on the plea of ignorance, consequently the guilt of persistent impenitence is by so much the greater.

The second motive is, God will judge the world by Christ ; therefore He commandeth all men everywhere to repent. For all men must come to this judgment, and all men who would stand in it must repent and forsake their sins and come to Christ, and they shall not be judged. O sinner ! how canst thou pass through this righteous and impartial judgment with thy sins unrepented of ? No excuse will avail thee and no rank, but everyone will receive according to his deeds.

The third motive to repentance is that God has raised Christ from the dead, will give faith to or quicken every one, and also bring him to repentance and thoroughly convert him, as it is written in the 5th chapter, 31st verse, that Christ is exalted to give repentance and remission of sins. The

sufferings and resurrection of Christ, therefore, should not make us secure, but penitent, and should make repentance possible. Lord, help us !

October 18.

For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God.—Romans viii. 15, 16.

See also verses 26, 27. Likewise the Spirit also helpeth our infirmities, &c. Under the old covenant believers had still the spirit of fear ; but under the new, believers have not received the spirit of bondage that, as under the old covenant, they must fear ; for God has not given us the spirit of fear, &c. No, they have the Spirit of adoption, whereby they cry, Abba, Father ! even in the midst of suffering, as the Son of God did on the Mount of Olives ; for it is the Spirit of His Son. ' Because ye are sons, God hath sent the Spirit of His Son into your hearts, crying, Abba, Father.' This Spirit bears witness with our spirit that we are sons of God, partly indeed through the joy and consolation experienced in suffering, and partly by keeping before us the true marks of sonship. This Spirit helps our infirmities, particularly in prayer, when we know not what to pray for as we ought. He intercedes for us in the best manner with unutterable groanings, according as it pleaseth God, so that we pray according to the will of God ; and it is impossible that this prayer, wrought in us by the Holy Ghost, can remain unheard.

Lord, unto me Thy Spirit give, that I may Abba cry.
Give strength to me, weak suppliant ; cheer me in
misery.

CHAPTER V

LIFE AND WORK IN SILESIA, CHIEFLY IN GLAUCHAU

ON leaving Halle after the abandonment of his purpose of becoming a pastor, Bogatzky went into Silesia, where he heard of his father's death. He paid visits to various relatives and friends, conducted devotional meetings, and acted as the spiritual adviser of many. Much of his time was spent at Glauchau, where there was a faithful and devoted pastor called Mischke.

The history of this man is interesting. He was a married man before he was settled in any pastorate, and had to suffer many things at the hands of his wife's brothers. The result, however, showed that his choice was a wise one. She was a true helpmeet to him, a model preacher's wife. Her brothers became reconciled to him in time. The young couple had long to wait for a settlement in a pastoral charge, and had to pass through many trials—poverty, sickness, and deaths in the family among the number. They lived first in one place, then in another, their choice of a locality being always determined by the character and teaching of the pastor. They were

sometimes disappointed in the result. Their last place of residence before they came to Glauchau was Trebnitz, a little town not far from Glauchau. While living there Mischke became acquainted with Pastor Koerner, of Glauchau, and his patron Mr. von Kessel. He derived much profit from his intercourse with them, and resolved to remove to Glauchau. When the pastor and senior of Trebnitz heard of his intention, he said: 'What are you doing, going to a place so looked down upon by the world? You will never in all your life receive an appointment, for both the pastor and the patron are accused of Pietism.'

Mischke's answer was, 'I do not seek an appointment, but only spiritual edification, and this can be best obtained in Glauchau.'

The senior of Trebnitz took care that Mischke should not receive any preferment because he went to Glauchau, yet it was at this place that a door was opened for him. One day he preached for Pastor Koerner when the Köstritz family, who were at the time living on their estate in the neighbourhood, were present. The Count and Countess at once resolved to invite him to their estate, Roben, in Voigtland, a territory of which the Counts of Reuss were governors under the Emperor, or Imperial Commissioners. Recognising in the invitation a call from God, he accepted it. After he had been there about a couple of years Pastor Koerner died, and Mr. von Kessel offered the appointment to Mischke. In his invitation Mr. von

Kessel told Mischke that a wide door would be opened to him. And so it proved. Many were brought to God by means of his ministry. People, high and low, came in great numbers from Breslau and many other places, particularly on the chief festivals, to attend his services. On one occasion a godly driver brought a large carrier's waggon full of people anxious about their souls from a distance of more than fifty miles.

During Bogatzky's residence in Glauchau, Mischke was stirred up to build an Orphan House. The work was carried out amid many trials and much ridicule. The very peasants in the village made game of it. Neither the scoffs of the world nor the straits to which he was sometimes reduced shook Mischke's faith. When the Orphan House was ready, Bogatzky went on Mischke's behalf to Halle, and procured a suitable man as the first teacher. He co-operated in all the work, and contributed towards its support according to his ability out of his small fortune.

The dedication was a very solemn and impressive event. Mischke preached with great power in the hall of the Orphan House, and afterwards knelt down and prayed with all present with such fervour that there was a general awakening. Bogatzky said that he should never forget the impression which he received as long as he lived.

After the dedication many of the congregation dined together, and the meal was sanctified by prayer

and praise and religious conversation. In the afternoon and evening addresses were given by strange preachers who were present.

At a later period Mischke built a large house for the education of young noblemen, and stood in need of a teacher for the institution. Bogatzky went to Halle to procure one for him. He was introduced to several tall men of good presence, but none of them was suitable. At length an Inspector Rüdel, a short man of defective utterance, was brought under his notice. When Bogatzky saw him he thought, 'This man will never do for young noblemen. They will make game of him. He will have no influence over them.' Then the words that the Lord spake to Samuel came into his mind: 'Look not on his countenance, or on the height of his stature.' He put away his first thoughts, and had some difficulty in procuring his services. Three places were in his offer at the time. Francke had promised to send him to an institution in Liefland. His own inclination was to go to Glauchau. After consultation with Francke on the subject, it was finally decided that he should go to Glauchau. He was universally beloved wherever he was. His addresses were listened to with pleasure, in spite of his utterance.

On their journey to Glauchau, Bogatzky and Rüdel paid a visit to Magister Hoppe, rector of the school at Königsbrück. He invited his brother-in-law, an old experienced Christian, the author of some small

books to which Spener had written prefaces, to meet them. They had very profitable intercourse with each other. On parting with them, Rector Hoppe advised them to visit good Christians in different places, and said it would be productive of good. He was one of three brothers-in-law who feared the Lord in that place, he said ; yet they did not succeed in edifying and confirming one another. They did not make use of each other's gifts and graces, and were often the occasion of stumbling to each other. But when children of God from other places came among them they always obtained new apprehensions of the truth. So Bogatzky often found it in his experience, though he shrunk at times from visiting people with whom he was not personally acquainted.

During his residence in Silesia, many striking incidents occurred in his own experience, and in the course of his spiritual labours on behalf of others.

One day, he tells us in his *Autobiography*, he experienced a special awakening in Breslau. He was taught by it what was the strongest motive to love and to liberality. He was singing the hymn—

O precious blood,
O crimson flood
From Jesu's wounds forth flowing, &c.

when he came to the verse—

Flow, freely flow,
No peace below,
Nor comfort e'er can cheer me,

Unless the sin
That gnaws within,
Now, precious flood, thou cleansest.

He was filled with such consolation that he desired to receive by faith all the blood of Christ, and was enabled to appropriate the atonement accomplished by it. Then the thought was borne in upon his heart, 'Lo! thou desirest all the blood of Christ should flow upon thee, and thou obtainest thy desire, should not love and beneficence toward thy neighbour flow forth from thee in return?' He acknowledged his duty, and sought for objects towards whom to show them. There were two retired captains of the Swedish army who were poor God-fearing men. He went to them, and gave them such material help as it was in his power to afford. They were confirmed in their faith by his kindness, and he was the means of ministering to their spiritual as well as their temporal need. In recording this experience, he adds, 'We shall be ready for any duty towards God and towards man, and we shall have power to do it, if we only keep Jesus the crucified in His blood and righteousness before our eyes and in our heart. From this health-giving fountain the whole of our Christianity must flow, if it is to be acceptable to God.'

Once during a long visit to his maternal aunt at Bunky, an estate in the Manor of Wartenberg, where he held evening meetings, his health broke down, and he had to take to his bed. During his confinement

a gentleman, a Mr. von G——, accompanied by his wife, called and wished to see him. Bogatzky knew that he was a quarrelsome and vindictive man. He had struck and maltreated another nobleman in a churchyard at Christmas-time, and been placed under arrest. Bogatzky did not wish to see him, and excused himself on the plea of illness. Mr. von G——, however, declared that he would not go away until he had conversed with Bogatzky. To everything that Bogatzky said about the way of salvation, the necessity of becoming a new man, and showing the reality of the change in his life, by overcoming hot temper, ambition, love of worldly honour, and also the impulse to avenge insults at the point of the sword, he assented, declaring it to be the simple truth. His wife listened attentively, and was deeply moved.

This conversation was followed by others in own house at Festeburg, a small town not far from Bunky. He was involved in a great lawsuit, and was burdened with a great load of debt. Bogatzky was able to assist him, and thus gained more of his confidence. After a time he got into a quarrel through his hot temper, and was about to receive a challenge. He came to Bogatzky in his trouble. He thought he must vindicate his honour, but acknowledged that such conduct was quite inconsistent with Christianity and with following Christ, and resorted to various subterfuges and evasions. He said that pious people were looked upon as

destitute of heart, and if he showed that he had heart enough, and then led a new life, people would be all the more ready to acknowledge that the change was of God, and not of Nature.

Bogatzky showed him that he must be thoroughly changed in this respect, otherwise he could not be saved. The considerations that Bogatzky set before him were the following :—

1. We must not do evil that good may come.

2. He had sufficiently shown to the world that he had more heart than others ; moreover that it would necessarily be regarded as a special work of God if he denied the vain honour of the world and refused to be drawn into a duel.

3. Now that he was more enlightened than formerly, it would be much more sinful in him, and God might permit him to be destroyed both soul and body, as he would be sinning against conscience and against fuller light.

4. He might experience some outward alleviation of this denial, if he only showed patience when the usual nicknames were applied to him. All the world knew that the people who were contemptuously called Pietists never did such things, but rather put up with any insult than sin against God in such a manner.

5. If he neither could nor would deny this worldly lust, this vain sense of honour, it would be a sad proof to him that sin had still dominion over him, that he was still destitute of that faith which overcomes the world, as he loved the honour that cometh from man more than the honour that cometh from God. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? (John v. 44.) He must also experience a great change, and be born again, and, as Luther

says, be changed in heart, mind and spirit, and in all his powers, and this is what faith effects. He must, therefore, pray right earnestly that the Lord would thoroughly convert him, and preserve him from all temptations that might be too strong for him, and help him to resist the one now before him.

The nobleman thanked Bogatzky for his instructions and promised to follow them. The reality of the change that took place in him was most signally shown at home. He had formerly been like a lion in his own house, and his wife, a lady of gentle and quiet disposition, had much to endure at his hands. But after his conversion he became gentle in spirit and in his whole behaviour, particularly towards his wife. She led a quiet life with him, and he never resented it when she sought to calm his naturally hot feelings. The good work begun in him was perfected by God, and he died in faith and hope. His wife was cut down, fully ripe, some years before him.

About the same time Bogatzky paid a visit to his friend Mrs. von Trauwitz at Schlomnitz. This lady and her daughters were God-fearing people. Her husband was a learned man who had studied in Halle under Thomasius. He was not in full sympathy with his wife and children, but did not oppose anything they sought to do for the furtherance of the kingdom of God. At this place Bogatzky held devotional meetings, frequently in the evenings, and always on Sunday afternoons. They were attended by many people from the village, and were much blessed. The

senior in the neighbouring town where the family were in the habit of attending church preached against him. Among other things he said, 'Such and such people do not come to church, lest they should soil the pure white atlas of their own great holiness by contact with other people.' The fact was Bogatzky was frequently unable to attend church at that time on account of the delicacy of his health, and did not absent himself from any disrespect. He had, he said, a deep sense of his own unholiness and great corruption. 'I knew nothing of any white atlas of my own holiness; but my sole and constant endeavour was to put on the white silk of Jesus's righteousness as my dress, and to be found in Him.'

At this place, he tells us, the Lord opened the Gospel unto him more fully, and gave him clearer insight into the article of justification. He had many conversations on the subject with his friends. One in particular he remembered, in which they spoke of it as the chief thing in Christianity, and as absolutely needful that they should seek to be found in Christ, and that they should regard His righteousness, which alone availed before God, as their ornament, inasmuch as they were made acceptable to the Father in Christ the beloved and in His righteousness, and only in Him could they have joy in the hour of death, and before the judgment-seat of God. Conversations such as these were greatly prized by Bogatzky.

As the Gospel became somewhat clearer to him in this place, he wrote a treatise on *True Evangelical Christianity*, in the form of question and answer, in which the many glorious treasures of the Gospel were more circumstantially treated. So penetrating was the insight which he obtained, that, as he says, he saw how it was possible for a man to be comforted in death, and even to endure every kind of torture, if he only realised in his heart that he was a member of Christ.

‘It was, however,’ he goes on to say, ‘only a brief view, such as I have never, either before or since, enjoyed in the same degree, although I have incorporated much of the consolatory matter in my writings, particularly in *The Freedom of the Believer from the Law*.’

He closes his account of this experience with the prayer :

‘O Lord Jesus, let what I felt at that time serve even now to confirm my faith anew, and grant unto me in the hour of death such a clear manifestation, that I may depart in perfect peace and in lively hope of eternal blessedness !’

The Freedom of the Believer from the Law, to which reference is thus made, was written at a later period at the Court of Saalfeld, where Bogatzky was residing at the time. He wrote it for the private use of the Duchess, in order to preserve her from prevalent errors. She died before it was completed,

and it was not published till the year 1750, when Bogatzky was living in the Orphan House at Halle. His treatise on *True Evangelical Christianity*, or much of it, was incorporated in *The Freedom of the Believer*, and the whole appeared under the title—

THE EVANGELICAL PRACTICE OF TRUE CHRISTIANITY,
OR
EDIFYING MEDITATIONS
ON THE
FREEDOM OF THE BELIEVER
FROM THE LAW,
ALONG WITH OTHER PIECES
ON TRUE EVANGELICAL CHRISTIANITY,
WITH A
DISSERTATION PREFIXED
ON THE WAY IN WHICH, IN THE ORDER OF TRUE
CONVERSION,
A MAN MAY ATTAIN TO FREEDOM FROM THE LAW
AND BE ASSURED OF THE SAME.
WITH A PREFACE
ON PRESENT ERRORS AND BYEPATHS
AND
A NECESSARY REGISTER.

The work grew very much in Bogatzky's hands and forms a thick small octavo of 944 pages, exclusive of the copious index. The fact that the book contains so much of what he thought, as well as what he actually wrote during his visit to Mrs. von Trauwitz at Schlomnitz, renders it fitting to give an account of it at this place and to quote extracts from it as

illustrative of his experience and teaching at this time. The whole, as finally published, is divided into six meditations.

The freedom of the believer from the law, he says in his preface, is not the only topic treated, but also justification and the forgiveness of sins, union to Christ, peace with God, and the substance of the whole Gospel, are expounded for the quickening and confirmation of faith. *The first meditation* shows how, in order to recognise and preserve this glorious liberty, we should meditate on the death, burial, resurrection, and ascension of Christ, and how we are, even now, seated with Christ in heavenly places, and have eternal blessedness, and how we may enjoy this blessedness both in life and death ; likewise how Christ, in the exercise of His eternal priesthood, which is confirmed with an oath, evermore intercedes for us, and nourishes, watches over, and protects us, as the children and members given to Him by the Father, freely communicates to us the gifts which He has received for us, and helps us to overcome all hindrances and all enemies, that we may continue by faith in the liberty and blessedness which we enjoy, and at last receive the end of our faith, even the salvation of our souls.

In the second meditation he shows how, in accordance with this freedom, we should walk worthily in holiness, and take delight in following Christ, and deny everything out of Him, who has so loved us that He has given, with Himself, His Spirit, the Spirit of adoption, that we may practise a willing, evangelical Christianity, or live aright in the faith of the Son of God and bring forth much fruit,—and that Christianity may be shown in its lovely evangelical form, that it is not a religion of gloom and merely legal restraint, but is a source of joy and of Divine power, that we bring willing

offerings to the Lord, and run with joy in the way of His commandments, and consequently do not only undertake all sorts of outward and bodily exercises, which are often of little use, but in the power of the Gospel exercise ourselves in all good, or unto godliness, provided only it be godliness in Christ Jesus, that flows from the Gospel of Jesus Christ ; for this reason the title of this book is *Evangelical Practice of True Christianity*.

As, however, we are not yet altogether spiritual, as we still have the flesh, it is taught in *the third meditation*, that the spirit in believers is indeed willing, but that they find the flesh to be unwilling and weak, and that therefore it is necessary to restrain, crucify and mortify it, and to strive earnestly, yet in faith, against sin in the flesh, if they would not be snared by the flesh and lose their freedom.

The conflict with sin is fully discussed, the manner in which it should be carried on, the weapons we should use in it, the life-long duration of it, that we should be faithful unto death. Much also is said concerning the nature and great advantage of true faithfulness, and concerning the nature and injurious character of unfaithfulness.

Because the flesh is still there, and consequently, in respect to the remaining flesh, the law must be used, *the fourth meditation* shows in what way it is necessary for believers to use the law. In consequence of errors prevalent respecting the still necessary uses of the law under the new covenant, the way in which it is necessary for the converted and the unconverted respectively is discussed and made plain.

As, however, many, particularly those who are diffident and weak in faith, make wrong use of the law, or do not yet understand their glorious liberty from the law, and consequently are troubled with many a fear, *the fifth meditation* shows that the believer experiences such fear, as he does other forms of corruption, but does not permit it to rule

over him, hence is no more under the law, or a mere legalist, and that a man should not judge his state by his feelings, but by the Word of God alone, and that he should constantly cling in faith, irrespective of feeling, to the invisible God and His Word only. This, properly speaking, is the nature and way of faith.

Finally, *the sixth meditation* shows how a man must guard against abusing the Gospel by making it minister to a sense of security, and the law, by permitting it to engender slavish fear, and so falling under the law once more.

It also shows how a man may distinguish between the discipline and motions of the Spirit and merely legal impulses and urgency.

All this may, by the Divine blessing, be helpful to believers who have been made free by the Son of God ; but there are many into whose hands this book may come who are not yet converted to Christ, the Son of God, or are not in the faith, consequently do not enjoy freedom from the law, but are either under the law or without the law, and who live lawlessly and securely ; for such persons fuller instructions are prefixed, showing that only in the way of true conversion can anyone become a partaker of this blessed freedom, showing also how a man may become assured of such freedom—or of being in a state of grace,—and of his salvation, and so may be in a position to make a right use and application of this book for the good of his soul.

Bogatzky's spirit and purpose in writing the book appear in the words :

I have not written as one who can boast of great joy in believing, and who can stir up others to the same. No ! my great weakness is well known to myself. I have rather

written for myself, to establish and confirm myself in the faith that remains stedfast in the time of trouble and in the hour of death.

The *second meditation* in this book is devoted to *True Evangelical Christianity*. It is headed,

On true evangelical Christianity and upright character in particular, on the following of Christ, the denial of self and the renunciation of the world, that flow from faith.

From this section of the book the following extract is made :

Among the testimonies of Scripture that introduce us to true evangelical and willing Christianity is Galatians iv. 4-7. Paul says in that place,

‘But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

‘And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

‘Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.’

Here we see that Christ has redeemed us from the law, by placing Himself under the law for us, and with this freedom from the law, our adoption as sons of God is connected, as it is written, that we might receive the adoption of sons. We then, who believe in Christ, and are free from the law, are the children of God, and no more servants, we have the Spirit of His Son Jesus Christ, or the true childlike spirit that cries, Abba, Father. As we are children, so are we heirs of God through Jesus Christ. This adoption as a son, this heirship may be claimed and assuredly appropriated by

every individual believer, for every believer is particularly addressed, inasmuch as it is written, to follow the Greek, 'Wherefore thou art no more a servant, but a son, if thou art a son, thou art an heir of God through Christ.' True Christianity is clothed in these words with such a beautiful and lovely form, that we love it well and practise it most willingly. For Christianity is represented here as Divine sonship and the expectancy of a heavenly inheritance. Is this a terrifying and burdensome thing? We are called, and we are children of the living God, of the holy, glorious and great God, the God of majesty. Oh! what an exalted dignity for us poor sinners! How insignificant should all the vain honour and dignity of the world appear to us! And how unutterable is the love of God in that He receives and accepts us vile sinners in Christ! Therefore John says, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God.'—1 John iii. 1.

Out of infinite love He has given even His own Son, and, with Him, the right of sonship, the right to all His treasures and the whole inheritance. Therefore God, as our Heavenly Father, will not lay upon us the intolerable burden of the law, nor exact hard, menial service from us, nor require impossible things of us, but will rule us with fatherly love, patience and long-suffering, with great gentleness and forbearance, will provide for all our spiritual and bodily needs, and will protect us by His power, and will not permit us to lack anything that is good for us His children. Therefore all His commandments are commandments of pure fatherly love, that are designed for our highest welfare, in keeping of which it is well with us for time and for eternity. Shall we not adore our God, as our reconciled loving Father in Christ, as it is written in Malachi i. 6: 'If I be a Father, where is mine honour?' Shall a son honour and obey his

father and mother? Shall not we much more reverence the Father of our spirits, our God, and willingly obey and submit ourselves to Him? Hebrews xii. 9.

The fact that God has sent His Son in our flesh, and that God is thus manifest in the flesh, will deepen our reverence toward God or our true-godliness as it is written in 1 Timothy iii. 16 : 'Great is the mystery of godliness, God was manifest in the flesh.'

The incarnation of Christ, and what He has done for us as God and man, will become the true secret of godliness, and the true source from whence we shall obtain all the power necessary for life and a godly walk.

Ought the commandments of God, our loving Father, who has given us His best, even His own Son, to be burdensome to us, seeing that they have our well-being for their object, and that injury and sorrow only befall us when we turn away lightly from His commandments? No ! His commandments, says John, 1st Epistle v. 3, are not grievous. The consideration that in keeping of them it is well with us in time and in eternity, makes everything easy, and we are willingly obedient and submissive to our Father, nay more, we are ready entirely to forego our own will, for experience has taught us that it has injured us more than anything else.

Shall we not love our God, who hath loved us and given His Son for us, in return, and, out of gratitude, devote ourselves entirely to Him in the obedience of love? Has He not delivered us, through His Son, from bondage under the law?

Ought we not as children willingly to serve and follow Him? Nay more, ought we not to obey His word, and refrain from abusing the liberty we have obtained for an occasion to the flesh? Ought we not so to use it that, as Paul says, Galatians v. 13, we may serve one another by

love, so that we may be all freemen by faith, but by love be all bondsmen and servants, according to the example of Christ? Are we any longer under the law as a taskmaster, as bondsmen or children under age, as under the old covenant? Should we not, as intelligent children of full age, love and cherish a filial fear of our loving Father, and gladly serve Him without slavish fear all our life long?

Love makes the most difficult things easy, and the bitter sweet, and does not need to be constrained by commandments and laws, and constrains itself to do everything that the beloved one loves, and that is well-pleasing unto Him. Instead of the sharp discipline of the law, which does not advance beyond bare, compulsory outward obedience, we have now the willing spirit, the gentle and yet powerful discipline and instruction of the childlike spirit, which is a spirit of love, of power, and of correction.

Ought the loving commandments of our Father, then, to be burdensome and impracticable to us? Has He not given unto us the Spirit of His Son Jesus Christ? Will this Spirit be inactive in us? Will He not form in us the mind and image of His Son, and work and accomplish everything in and through us Himself? Ought that to be a burden to us? No; by no means. If we fall into many a privation, conflict and embarrassment, do we not know to whom we may make our complaint and whence we may obtain anything that is lacking to us?

Hath not God sent the Spirit of His Son into our hearts, crying, Abba, Father? By this Spirit of His Son we may, with childlike faith, call on our God and Father, assured that He will no more deny us anything than He will deny His Son, if we call on Him through the Spirit of His Son. For He has given us this Spirit of His Son, nay more, His Son Himself; how then shall He not with Him also freely give us all things?—Rom. viii.

Will not this consideration make prayer as a chief article and practice of Christianity very dear to us, and will not the whole of Christianity become easy and precious to us in the practice of believing childlike prayer and intercourse with God? For the whole of Christianity centres in this intimate, childlike intercourse with God, for we even go in and out before Him as children with reverence and childlike confidence, and would not willingly withdraw from His presence for a moment; and the longer we hold fellowship with Him in prayer, the more we delight in it, so that we can never have enough of it.

Does our weakness make us timid, and does Satan say we are not children of God? Nevertheless the Spirit of the Son will continue to cry in us, Abba, Father, even as the Son in the midst of His sufferings called God Father. Then shall we come through all temptations and not be overmastered by anything, and we shall not only be willing to do anything but also to suffer anything the loving Father lays upon us, because amid our sufferings we experience in an especial manner the consolations of the Spirit of His Son, of which we stand in the greatest need. Therefore the Holy Ghost says to everyone, even the most timid, 'Thou art no more a servant, but a son, and mayest banish all slavish fear.

Lastly, we are not only children, but also heirs of God, and know that in heaven we inherit a whole kingdom. Ought not that to lead us to turn our thoughts to our glorious inheritance in heaven, and let everything else go, or to withdraw our hearts from everything here in order that we may inherit all things there? Oh! how insignificant and mean will all the possessions, goods and glories of this world become to us, if we ever keep the riches of this glorious inheritance before our eyes!

The following extracts are made from *the sixth meditation*, which is headed:

How to guard against making the Gospel a means of fostering a sense of security, and also against falling under the law again by abuse of the law—and how to distinguish between the discipline of the Spirit and the impulses and urgency of the law.

Concerning the abuse of the Gospel and the Law.

We poor men are seldom able to observe the golden mean or the right temperament in any matter, but are always inclined to diverge to the right hand or to the left ; and so it is with respect to the right use of the law and the Gospel. At one time we are bent on making a right use of the Gospel, and on being truly evangelical, and are on our guard against abusing the law, and fall into the abuse of the Gospel. At another time we are on our guard against abusing the Gospel, and take precautions against false confidence of every kind, and fall into the abuse of the law. At one time we are the victims of slavish fear, at another of over-confidence and thoughtlessness. Thus it happens to us, according to the words of Luther, as to a man who is placed on horseback and falls first to one side and then to another. There is a great art in hitting the golden mean. The Lord teach us Himself ! We are all poor scholars, and make mistakes in practice every day, though we may have learnt the theory thoroughly well.

The abuse of the Gospel worse than the abuse of the Law.

Both kinds of abuse,—of the law and of the Gospel,—are injurious, yet the last, viz., the abuse of the Gospel, is more injurious than the abuse of the law ; the abuse of the law, indeed, commonly follows the abuse of the Gospel, when, for example, a man abuses and perverts the Gospel for the purpose of feeding his self-confidence and levity, and is reproved by the Spirit of God, and becomes anxious and fearful in his soul, he can easily relapse into slavish fear,

and admit the law with its condemning sentence once more, mar his peace and come into a state of utter disquietude.

It is therefore necessary for everyone carefully to guard against all abuse of the Gospel, and against all levity and excess, especially for anyone who has naturally a cheerful and facile disposition. It is necessary that he should not look upon any sin as small or trivial, and only wipe it away as it were when he feels his corruption, or when he has actually done something wrong.

No! He must acknowledge the law to be just when it reproves him, and when it declares this and that to be sin, he must not say—‘What law? What sin? I am evangelical, I have nothing to do with the law, and to be troubled or anxious about it is legal; everything is already forgiven.’

But what if sin has to do with us or has already taken root within us, if it not only comes from without into the heart, but is deeply embedded in it, and often vehemently assails us, or overreaches us? All that cannot be treated in such a light and indifferent manner; it does not pass off without humiliation, pain, and sorrow, without sighs, prayer and supplication, in as far as we do not abuse the Gospel for purposes of fleshly security. We know well that as all the failures and imperfections of believers have been expiated and done away by Christ, they are already forgiven and no longer imputed to them, but not otherwise than in the order of daily contrition and repentance, for they regard no ‘venial’ sin, or sin of infirmity to be trivial, because every sin is a deviation from the Divine law, and is in itself damnable, and therefore must be atoned for by the blood of Christ.

How to distinguish the discipline of the Spirit from the working of the legal spirit.

The discipline of the Spirit educates us as children, instructs and corrects us, yet in such a manner that it does not overdrive us, but only teaches, warns, reproves and impels us at one time, as much as is necessary and useful for us at the time, and as we are able to comprehend and bear, just as we see Christ Himself did. He saw much weakness and ignorance in His disciples, He bore their weaknesses, and did not require them to be perfect all at once, or overload them with His doctrine. Therefore He said: 'I have yet many things to say unto you, but ye cannot bear them now.'—John xvi. 12.

By a legal spirit, or by misunderstanding and misuse of the law, we are treated as servants, fall into servile fear, and feel a constant impulse and pressure to do what is impossible to us, and what we neither love nor delight in, from which nothing but despondency, impatience and murmuring against God and man can arise, and from which no true amendment can result, whereby we can follow the Lord in Divine power, and with whole-hearted love.

The spirit of discipline is also a childlike and willing spirit; whatever, therefore, causes slavish fear does not belong to the discipline of the Spirit, nor to the grace which corrects, and therefore does not belong to the new covenant. We should be on our guard against it, for in slavish fear there is no power nor love, but a quite powerless and loveless spirit of moroseness towards God and man.

It is to be observed here, that the Holy Spirit, as the Spirit of discipline, always uses the law of God in the exercise of His office of correction, but in a manner in accordance with the covenant of grace, particularly with the new

covenant ; He keeps it always before us as our clear mirror, and as our rule, but only with the object of making us see our departures from it better, come to Christ and abide in Him better, and so that we ever order our walk according to His good pleasure better, and be kept from self-chosen works and ways. Then we understand and use the law aright, and as we ought, under the teaching of the Holy Spirit ; and yet we do not come under the law, under the sharp government of Moses, but remain under the grace and the gracious government of Christ and His Spirit, as the Spirit of discipline, knowing that we do not derive our righteousness from the law, and that the law can no longer curse, condemn, threaten, or drive and compel us to good as servants, seeing that we are in Christ, and do not walk after the flesh ; because in the new covenant we are no longer under the law as a sharp taskmaster, who brings nothing but fear into the heart, from which, indeed, only legal compulsion and a servile character can spring. These were the characteristics of the majority under the old covenant, but under the new covenant they cease, and a childlike and willing spirit takes their place.

In the same year that he published *The Freedom of Believers from the Law*, he prepared and issued a tract entitled, *A Scriptural answer to the question, how dancing and play are to be regarded, whether they are consistent with Christian liberty*. It was written, he tells us, at the request of an exalted personage and was intended as an appendix to the larger work.

On his journeys Bogatzky had often occasion to bear witness to the truth before evil men who made light of it. On one occasion he was travelling to

Breslau. The conversation of his fellow-passengers was of a loose character. He felt that he could not be silent, and reproved their sinful talk. This only made matters worse. Lifting up his heart to God in prayer, he spoke with greater earnestness, refuted all their objections to true Christianity, and showed them what was necessary for the salvation and blessedness of the soul. Several of his hearers were very attentive, and tears came into their eyes. The one who had been the boldest of all was so affected and convinced at last that he apologised to Bogatzky at parting for his conduct. He often had such experiences on his journeys and in general intercourse. He was of opinion that the unusual character of such sermons and conversations by the way disposed people to be more attentive, and were fitted to do much good.

As illustrating Bogatzky's way of thinking with reference to the subject of what constitutes a Divine call to missionary service, a case which he records in his *Autobiography* may be given. While Bogatzky was in Glauchau, at this period of his life, a candidate of theology, called Neugebauer, a cousin of the Inspector of the same name, came to the place. He had a great gift in prayer and was a most acceptable speaker, and Mischke wished to retain him. But he had resolved to go to Halle and offer himself for missionary service in Malabar. Mischke, Bogatzky, and others in Glauchau regarded it as a temptation, as

he had received no call to the work. The widows and orphans entreated him, almost with tears, to remain, but he would go. Whereupon Mischke said to him: 'I tell you, you will come into the whale's belly;' meaning, Bogatzky says, that he would fall into the hands of foreign recruiting officers; and scarcely had he crossed the frontier when he was taken and compelled to serve as a soldier for some years. Every effort was made to procure his discharge, but in vain. Professor Francke wrote to him, reminding him of the words, 'The Lord knoweth how to deliver the godly out of temptation,' and expressing his belief that the Lord would deliver him out of this temptation in His own time; and so it came to pass. The major who had enlisted him, and his wife, whose children he had carefully taught, were touched with compassion for him, and he was discharged. He sent Bogatzky a sketch of his life as a soldier. It contained many remarkable passages and some beautiful hymns. Among other things he related that when he saw the wild and ignorant soldiers and heard their curses and their wicked sayings, and found that neither by word nor example could he influence them, he remembered his presumption and said to himself: 'Look here, you wanted to convert the people of Malabar, here you have a whole crowd of soldiers before you who are in some respects worse than the people of Malabar—if you can do anything, prove your skill and convert these

wild and dissolute men.' He had to take shame to himself and humble himself deeply before God, to acknowledge his weakness and inability, and was brought to see that conversion was not the work of man.

This was doubtless, Bogatzky thought, the purpose of God in permitting him to fall into the temptation.

'Rashness and presumption,' he says, 'may bring a man into all kinds of temptations ; on the contrary, a man is preserved from many temptations and does not fall when he abides in the valley of humility. It is therefore better, as a dear teacher once said, to remain a step behind, than to take a too hasty step forward.'

About this time he himself fell into a great temptation. It was just before Easter. He prayed, meditated on the Word of God, and read hymns almost all the night through, but was unable to overcome the temptation. At last he bethought himself — 'What are you doing? Why are you sunk in despondency and weakness, as if there were no deliverance in conflict for you? Consider, to-morrow is the day on which Christ rose from the dead and vanquished every enemy, death, the devil, hell ; and His victory is your victory, with and through Him you should overcome all things.' Then he sung the old Easter hymns, 'Christ is risen,' 'Christ lay in bands of death,' 'Jesus Christ our Saviour,' and was consoled and cheered. He was delivered from

temptation, and was enabled to observe the festival with profit.

In recording this experience he says, 'I experienced, in this deliverance from temptation, that the Gospel of Christ is the true power of God to make us happy, and so to strengthen us that we can overcome in every temptation. The Gospel of Christ, and of our justification through Christ, gives us more power than any mysticism or morality ; the Gospel, however, is not truly experienced in its power unless we first realise our own weakness, and that we have no power in ourselves to overcome.'

In the following year, 1725, Bogatzky felt the need of change, and resolved, with the consent of his physician, to go to Carlsbad. Mischke sent 'the Father of the Orphans' with him to look after him. This man had been a joiner's apprentice in Festenberg, where he had been converted by means of the ministry of a pastor who had been much blessed in his work. The teaching of this pastor was in some respects defective and erroneous, and many of his converts, when they left Festenberg, went astray in different directions. Bogatzky's companion had joined first one sect and then another, and by his gifts had become a leader among them. At length he came to Glauchau, attracted by Mischke's reputation and by what he had heard of the Orphan House. Mischke made him father of the orphans, on account of his faithfulness and true Christianity. He was thoroughly

faithful in his office, but he was very legal and censorious in spirit. No one was earnest and faithful enough for him, not even Mischke, much less Bogatzky and others.

One day when he was riding with Bogatzky he began to insist on a very high standard of holiness and self-denial. Bogatzky allowed him to go on for some time, until he had poured out all his heart. Then he said, 'My dear man, you have said a great deal about holiness, self-denial, and the imitation of Christ, which are very important subjects; but how will it look in your heart, and what will be your consolation when you come to be on your deathbed, and find that you have not attained to the high standard of holiness which you have just now set up, but are conscious of many sins and shortcomings? If you would have joy in the hour of death and in the day of judgment, you must have something quite different from your own spotted and imperfect holiness. And what is it that will then be able to give you consolation? It is the everlasting righteousness brought in by Christ, that is imputed to faith, in which a believer is clothed, and in which alone he can stand before the holy and righteous God.'

As Bogatzky said no more on the subject the man was silent, and presently they talked of other themes. Some time afterwards the man seemed to have more confidence in Bogatzky, who asked him what the thoughts were on the former occasion

which caused him to stop talking so suddenly. His reply was: 'You brought me face to face with my deathbed and with death, and showed me how little consolation I should then have; and it brought to mind what once happened to me. I was dangerously ill, and all my followers, who stood round my bed, regarded me as the holiest man, and were loud in my praises. I was, however, without any consolation, for I had nothing but a sense of the inflexible righteousness and holiness of God, and had not a spark of knowledge of the love of God in my heart. The remembrance of what I myself once experienced made me silent.'

'The Lord,' says Bogatzky, 'gave him a fuller understanding of the article of justification. He diligently attended the truly evangelical ministry of Mischke, and became so evangelical and obtained such a clear insight into the Gospel, that he outstripped all of us who had led him into the right path. He became very gentle in judging his neighbour, spoke harshly of no one any more, but bore all things more patiently than any one else.'

On his journey and visit to Carlsbad, Bogatzky met and held fellowship with pious Roman Catholics, whose true fear of God put many Lutherans to shame. He did not think that instances of that kind should lead to religious indifference, but to the exercise of caution in judgment. He regarded it as a blessing for which thanks were due to God that the pure doc-

trines of Scripture were preached in his own church, but that the sectarian zeal which was ready to condemn those who held other religious opinions, that led Lutherans to regard themselves as the children of God, and as sure of salvation, though they led unholy lives and had none of the spirit of Luther, was to be shunned.

In the same house in which he lived at Carlsbad there was a monk living, an ignorant and simple-minded man. He conversed freely with Bogatzky, and told many things to the disadvantage of his church. Among other things he said that if any person did anything that was forbidden by the church he was severely punished, but if he did anything against the plain commands of God, specifying one of the commandments, he was not required to confess it immediately, but might wait until a strange father came to the monastery, and that then he might confess it.

On his return journey from Carlsbad Bogatzky paid a visit to Count Henkel at Pölzig for three months. His companion remained a few days, and then returned alone to Silesia. While at this place he wrote the hymn of which the following is a metrical rendering :

O Lord of life, with love o'erflowing,
Immanuel, true Shepherd mine,
Myself to Thee I now surrender,
My body and my soul are Thine.

No more will I in vain endeavour
To guide myself; the Father ever
Must rule his child. Do Thou with me
Go in and out, hear Thou my prayer,
And guide my footsteps everywhere,
No step I take apart from Thee.

I cannot slide while Thou art leading,
Thy word stands fast for evermore,
'I with Mine eyes will safely guide thee,
My presence shall go on before.'
Yea, Lord, Thy goodness shall defend me,
Thy pity shall embrace and tend me,
Oh! may I truly childlike be,
In faith to Thee for all things pray,
And evermore Thy beck obey,
So wilt Thou daily be with me.

Oh! in Thy wisdom, truth and goodness,
E'en in the least may I confide,
That I may thus my weak faith strengthen,
And calmly in Thy love abide,
Control unto Thy wisdom leaving,
Directions from Thy hand receiving.
I fall when I unsent would run.
Content then may I ever be
To venture nothing without Thee,
For what Thou doest is well done.

The ways of peace Thou only knowest,
And all that doth my peace destroy,
Then may I shun all paths wherever
The world and sin my soul annoy.
Throw Thy protecting arms around me,
Let no distractions e'er confound me,

No seeming good lead me astray.
Oh ! let me in Thy keeping rest,
And think upon me for the best,
And teach me, Lord, to watch and pray.

Oh ! that I may o'er nothing linger
That may my time and strength consume.
Oh ! that to glory I may hasten.
Gird on Thy sword, O Lord, and come
Through every hindrance ever breaking,
A plain path for my footsteps making
According to Thy holy word.
In all my words and works always
May I Thy Spirit's motions trace,
Ne'er resting in self-will, O Lord !

Oh ! make me childlike, calm and faithful,
That I may ever follow Thee.
Thy perfect will, O Lord, Thine only,
My boundary, goal and path shall be.
Apart from Thee I have no blessing,
Let nothing on my heart be pressing
Except the honour of Thy name.
Be this my aim whate'er betide.
Ah ! let me undisturbed abide !
Thou only canst my homage claim.

Oh ! may Thy Spirit daily move me
To lift my heart in prayer to Thee,
And let Thy word within me dwelling
Be life and spirit unto me—
That I may reverently adore Thee,
And walk in lowliness before Thee.

Do Thou my soul unto Thee bind !
Let deepening life in me be found,
And richer fruits of grace abound ;
Mould me according to Thy mind.

So in the shade I love and praise Thee,
And childlike in Thy bosom rest,
I draw salvation from Thy fulness,
With heart all free from care am blessed.
My chief desire is, be it given
To me to reach the joys of heaven !
I ready for Thy service stand,
Ah ! draw me from these realms below ;
Let what is not of Thee, Lord, go,
Pure Light of the eternal land !

The hymn found its way, without Bogatzky's knowledge, into several hymn-books. He received a special blessing at the time he wrote it. He thus describes his experience :

The near presence of my Saviour was very clear and consolatory. I saw Him as my Counsellor and Guide, and although subordinates do not always like to be watched by their overseers, I was comforted by the thought that my Saviour was always near me and looking on me, and I prayed Him from my heart that He would ever keep His eye upon me and never let me go a single step alone. And everything that was in my heart at the time I put into this hymn. It was very encouraging to myself, and afterwards was the means of blessing to others.

In the year 1726 Bogatzky married his cousin, Barbara Eleonora, the eldest daughter of his maternal aunt, Mrs. von Felss. During the visit he paid to

Silesia on the occasion of his mother's death, she had been deeply impressed by an address which he delivered, in which he dwelt on the conflict that takes place in the penitent soul. Shortly afterwards she became dangerously ill, and it occurred to her that she had never experienced such a conflict, and that consequently all could not be right with her. During a subsequent visit she was thoroughly awakened by means of his conversation and addresses, and experienced a great conflict in her soul. She became a truly converted character, and continued steadfast until the end. She had come with her mother and sister to live at Glauchau, and greatly enjoyed Mischke's preaching and meetings.

About the time of Bogatzky's return from Carlsbad her mother died. This event made a change in his circumstances. He had been in the habit of dining and supping at his aunt's house. After her death he could no longer do so with propriety, and friends who knew that he had thought of marrying his cousin at the time of her conversion urged him to fulfil his former intention now. He did not at once see his way to do so; the thought of death preoccupied his mind that year. He had chosen as the text of his funeral sermon the words which had been very comforting to him: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'¹

He thought also that he would be more useful as

¹ 1 Timothy i. 15.

an unmarried man. 'God, however,' he wrote, 'thought otherwise. It was His will to give me some experience of domestic and married life before making further use of me, particularly by my writings, chiefly in the preparation of *The Daily Companion*.'

The betrothal took place in the presence of Pastor Mischke. His thought at the time was that he would have no more disquietude of heart, whereas the next day he experienced the severest conflict through which he ever passed. He thought he would not survive it, and that he would lose his soul. But the words 'O thou afflicted, tossed with tempest, and not comforted,'¹ were borne in upon his heart with such power that he was at once delivered from his distress, and assured not only of present grace but of eternal salvation. Full of joy, he was able to comfort Mischke himself, who was in difficulty and trouble about the Orphan House at the time.

Before the marriage could take place it was necessary to obtain the Imperial sanction. Without this first cousins could not be legally united. During the delay that took place Bogatzky felt assured that He who had delivered him in his great distress would help him in this matter. The necessary permission was obtained, and the marriage took place on February 26, 1726. Mischke gave an impressive address on the occasion from the words: 'There is a river the streams whereof shall make glad the city of God.'²

¹ Isaiah liv. 11.

² Psalm xli. 4.

‘In the evening,’ he tells us, ‘I knelt down with my dear wife and prayed. The Lord gave me grace and strength to offer a truly believing, fervent and persevering prayer, so that I prayed myself well into my new position and asked for everything that I had need of.’ On the following day the two pastors of the place dined with the newly-married couple and held a devotional meeting in the house.

Troubles of various kinds overtook Bogatzky and his wife early in their married life. Debtors wished to rob them both of their capital and of their interest, and kept them for a long time out of their money. It was a time of scarcity in the country, and they had to buy everything, as they had no estate of their own. They had moreover to take charge of three children from the Orphan House. They were from a village belonging to the Abbess of Trebnitz, and had been brought to the Orphan House by Bogatzky. He had to conceal them in his house for eight weeks, for a commission was coming to Glauchau to investigate everything, and it would have gone hard with those concerned had the commissioners found the children in the Orphan House. During this anxious time he read for the first time Luther’s comment on the words of the 127th Psalm :

‘Except the Lord build the house, they labour in vain that build it.’

Let the Lord build the house and keep the house, and meddle not with His work. It is His business to care for

it, and not yours. Is much required for the house? Well, God is greater than the house. He who fills heaven and earth is able to fill a house. Is it any wonder that much is required in a house where God is not Master? Because thou dost not look to Him who should keep house, all the corners must appear to be empty indeed; if, however, you look to Him you will never perceive that there is an empty corner. Every place appears to you to be full, and it is full. If it is not full, your vision is at fault, like that of the blind man, who does not see the sun. To him who sees aright God inverts the word, and says, *not* 'much is required in a house, but much goes out of a house.' These words, says Bogatzky, filled me with joy, for the Lord gave me such eyes of faith, that although there was want everywhere, nevertheless I saw all the corners full, because I saw God as Master in my house. I showed the passage to my dear wife, who was weak in faith at the time, and said, 'I see nothing anywhere but want.' 'Yes,' said I, 'do you know what Luther says, that it is the fault of your vision when you do not rightly see the invisible God by faith. If you did you would see every place to be full of Him.' The Lord, however, gave her such eyes of faith when He gave her her first child.

As Bogatzky had for a long time previously given up all thoughts of marriage, he had saved none of the interest of his money, he had not even provided enough of linen for himself. He had given everything to the Orphan House and to the poor. His wife said to him, 'If you had only thought a little of yourself.' His answer was, 'God will help us at the right time, and will richly repay everything. The little that I had would not have gone very far. But it is now capital that I have lent to God, and He

will certainly give liberal interest. You will see it.' The words of the 145th Psalm, 15th and 16th verses, greatly strengthened him :

'The eyes of all wait upon Thee ; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.'

Concerning this, I thought, he writes, Lo, your whole support during your whole life is already provided in the hand of God. It is not from your field, your house, garden, capital and interest, or other visible supplies that you are certainly to hope for and receive your constant maintenance, for that may be yours to-day, and to-morrow it may be gone. It is from the hand of God alone, according to the fourth petition,¹ that you are to take what you need every day. There it is secure. The hand of God is your enduring property and capital. What is kept in the hand of God can never be taken from you.

Thoughts like these kept his mind quiet in the midst of all privation. The words of the Saviour, 'The Father knoweth that ye have need of all these things,' were specially consolatory to him. He not only told no one, even of his nearest friends, anything about his wants, but went so far as to think that it would be passing God by, and placing his trust in man to do so. That would be, he thought, pure idolatry and unbelief. If help was to come by human means, it would reach them in the Providence of God. Help did come to them through various channels.

¹ Of the Lord's Prayer.

During the year 1726, while Bogatzky was absent from Glauchau paying a visit to friends in Oyest, in the Principality of Liegnitz, an official inquiry took place into the affairs of the Orphan House. Had he been at home, and had it been discovered that he took an active interest in its affairs, it might have gone ill with him when the Orphan House was broken up. As it was, no question arose concerning him. It was Mischke's desire that he should live in the House, and ultimately become the head of it. The House was closed, and all who co-operated in its management were scattered.

From the first Imperial Rescript they cherished the hope that the extreme step would not be taken if funds were forthcoming. Friends did come forward with subscriptions and promises of assistance. But the hope was in vain. The destruction of the institution was determined on. Even Lutherans joined with Roman Catholics in compassing its suppression. The teachers in the neighbouring Gymnasium were jealous of the Orphan House, because some young noblemen were taught in it, and thereby, it was alleged, their schools were injured. It was not really so, for only the very young or the very poor were received into the Orphan House. The Abbess of Trebnitz and her clergy regarded it as injurious to their religion, and so Lutherans and Roman Catholics made common cause, and sent representations to the Imperial Court, which led to

steps being taken that resulted in the suppression of the Institution.

In the Rescript addressed to the authorities in Breslau, the Duke of Bernstadt was reproved for permitting the Orphan House to be built in his territory without Imperial permission, and Mr. von Kessel, as lord of the manor of Glauchau, was fined a thousand ducats. Pastors Mischke and Sauerbrey, and all the teachers who were not natives, were banished, and all the institutions connected with it were closed.

Bogatzky received the news from his sister in Breslau, and he went immediately to Mischke with it. Mischke summoned all his teachers and informed them of what had happened. They all knelt down together and prayed that the Lord would prepare them for everything, and glorify His name thereby. They all received appointments in other places, and were much blessed in their work. The teachers who had opposed the Orphan House derived no benefit from their success. The noble families sent their children to Sorau, Halle, and other schools. The Gymnasium and schools in charge of the hostile teachers declined perceptibly. The ill-disposed people, principally the peasants in Glauchau, who had mocked the Orphan House, suffered from its suppression, for many people of means were attracted to the place by the spiritual edification they received there, and the people benefited by their

custom. This to a large extent ceased. The Duke of Bernstadt was ordered to send persons from his government to Glauchau to seal the Orphan House. Mischke, Sauerbrey, and the teachers delivered parting addresses to large audiences who assembled from far and near. The people were deeply moved and much edified. These leave-takings lasted eight days.

In January 1728 Bogatzky's first child was born. His wife suffered so much at the time that he went into an upper room, cast himself on his face, and cried, 'Help, Lord, oh, help!' He could say no more. Someone came into the room at the moment, and said, 'God has helped.' Thereupon he resolved to call the child who was born Gotthelf (God-help).

His wife was delivered at the same time from deep distress of soul. Her heart was filled with true spiritual joy, and she was enabled to trust in God for the supply of their bodily needs. With the eyes of faith she saw, as Luther says, that not a corner in the house was empty. She said, 'I have enough and no care. Our circumstances, as far as human eyes can see, are not better, but, as mere reason judges, worse, since God has given us a child, and can give us more; but God has helped me out of great bodily and spiritual distress, and He will certainly give us help in all our bodily needs.'

At this time he and his wife were very poor. All the money he had was two so-called gröschel. One of them he gave away to a beggar, the other he

retained, as a reminder of the help which he confidently expected. His expectation was not disappointed. Friends who attended the baptism of his son and were ignorant of his need made him liberal presents. 'God thus showed that He knew what things we had need of,' wrote Bogatzky in recording the circumstance. 'I found,' he says, 'that my housekeeping was His housekeeping. I have often been able to trace quite clearly that He cares for the least in small outward affairs.'

Two more children were born to Bogatzky—one a daughter, who died six months old, the other a son. During the period of his married life that followed the suppression of the Orphan House, Bogatzky wrote down various occasional thoughts, chiefly in verse, that occurred to him from time to time, some of which were published at a later period in a little book called *Bound Little Sighs on the principal articles of the Christian Faith*, after the familiar order of the Silesian A B C book, moreover also specially for parents and children, as also for manifold occasions and casual awakening, along with some Biblical prayers, texts, and hymns.

The book was published at Halle in 1745 at the Orphan House. The prayers for parents and children, which are in rhyme, included in the book, were written at this time and used by him every day in the family. In his preface he states his object in publishing the book. He says :

He who often repeats the first letters or chief articles of Christian doctrine, as Luther advised, and as he himself did, every day as the children do, and weighs them rightly in his heart, will certainly be powerfully awakened to faith, prayer and godly living, even in times of weakness and dryness, and be kept from all kinds of error and from high-mindedness, and become sure of his ground. Why so many soar so high and become obstinate and sectarian in spirit, and take up first with one thing and then another, and sway hither and thither, is for the most part because they have not received the elements of Divine truth in their hearts ; hence they lust and seek after something new and peculiar, and permit themselves to be driven about by every wind of doctrine and every plausible appearance. In order that simple souls may the more readily remember the elements of Divine truth, rightly ponder and thereby encourage themselves in faith and prayer in their going out and coming in, the present little rhymes, written several years ago as the chief fundamental articles of Christian doctrine, are published.

The contents of the book are arranged under the following sectional headings :

The Lord's Prayer.

The Christian Creed.

The Holy Ten Commandments.

Table Prayers.

Holy Baptism.

The Lord's Supper.

Morning and Evening Prayers.

Some other Little Sighs.

1. For Parents and Teachers.
2. For Children.
3. For all, in various circumstances.
4. Occasional Thoughts.

Some Bible Prayers.

Register of consolatory Evangelical Texts arranged
according to their first words.

Some edifying Evangelical Hymns.

In illustration of his manner of teaching at this time, and as throwing light on his family life, some extracts from this book are given.

We give the section on the Lord's Prayer entire.

1. Romans viii. 15 ; Galatians iv. 4-7.

Help, Abba, that I learn Thine A B C to say,
And Thee in need and death mine Abba call away.

2. John i. 12 ; 1 Peter i. 2, 3.

My Father, grant that I Thy pious child may be,
And give me grace and peace, and power to follow Thee.
Yea look, ah, look on me in Jesus Christ alone,
That I may without fear Thee as my Father own.

3. Matthew vi. 9 ; John xvi. 23, 27.

Thy Son Himself hath taught the gracious name to me
Of Father, hence I pray with confidence to Thee.
This name so full of love, allures me ever on,
That when in faith I pray, all trace of fear is gone.
We of Thy heart lay hold, when we Thee Father call,
Canst Thou, O Father, then deny us aught at all?
If Thou my Father art, then everything is mine.
Thou wilt a gracious ear to me Thy child incline.

4. Romans v. 12 ; viii. 1, 15, 17 ; Galatians iv. 6, 7.

If I, believing, pray, on earth below may I
Of grace and blessedness feel deepest certainty ;
Then do Thou rouse me, Lord, and faith infuse in me,
That so my very sighs may proofs of sonship be.

Ephesians iv. 3, 6 ; 1 Timothy ii. 1-5.

Let us, O Father, come with one mind to Thy feet,
And for each other pray, as it in sons is meet.
O Father, now behold, behold us all in grace,
For Thou alone art God, and Thou canst help always.

6. Psalm xxv. 18 ; lxxii. 12, 13 ; Isaiah lxiii. 15-17 ;
Matthew vi. 9-20.

O Heavenly Father, look on all our misery.
In earthly tumult still (oh, help us through !) are we.
Grant that our hearts may not be set on earthly store,
That so our spirits may rise heavenward evermore.

7. Psalm lxxii. 19 ; Malachi i. 11 ; 2 Timothy ii. 10 ;
1 Peter i. 15, 16.

Help, Lord, that Thy great name may soon the wide
world o'er
Be hallowed, and that we may reverently adore.
Oh grant that all Thy folk a holy life may lead,
And may Christ's doctrine pure adorn in very deed.

8. Psalm lxviii. 2, 5, 29, 36 ; Romans xiv. 17 ;
1 Corinthians iv. 20 ; 2 Thessalonians i. 11, 12.

Thy kingdom, Lord, in us, yea all the wide world o'er,
Established be, and spread abroad in mighty power.
Give us the Holy Ghost, and give strong faith and grace,
That life Divine procures here and before Thy face.

9. Psalm cxix. 29, 101 ; Romans xii. 1, 2 ; Hebrews x. 36.
 Preserve us ever, Lord, from obstinate self-will.
 In everything may we nought but Thy will fulfil.
 In all things may my mind be like unto Thine own,
 That as in heaven above Thy will may here be done.

10. Psalm xxxvii. 3, 5, 16, 19, 25 ; Matthew vi. 11, 32-34 ;
 1 Peter v. 7.

Our earthly portion bless, in faith, Lord, may we live,
 And cast our cares on Thee ; Thou all to us wilt give.
 As long as I may pray, give daily bread to me,
 So long (oh teach Thou me !) no hunger can I know.

11. Psalm cxliii. 2 ; Ezekiel xxxiii. 11, 16 ; Matthew vi. 14,
 15 ; xviii. 32-35.

Our debts to us forgive, and let us too forgive,
 Ah ! do not judge us, Lord ; may we before Thee live.
 And after our desert, oh do not with us deal,
 But blot out all our sins, in grace our pardon seal !

12. Matthew xxvi. 41 ; Romans vi. 2-14 ; 2 Corinthians
 ii. 14 ; Galatians v. 16, 24.

Lord, ever mortify the love of sin in me,
 Help us at last to find both peace and victory.
 Oh may Thy Spirit move us to unceasing prayer,
 May we ne'er tempted be above what we can bear.

13. Psalm xxxi. 6 ; x. 7 ; Hebrews ix. 12 ;
 2 Timothy iv. 18.

From all our sins Thou hast, O Father, set us free,
 More fully day by day may we delivered be.
 In soul and body soon deliver us, we pray,
 Help us in peace to reach the realm of endless day.

14. 1 Chronicles xxix. 11 ; Psalm lxxxvi. 8, 10 ;
 cxlv. 1-19.

The kingdom, Lord, is Thine, Thou^help to us will send,
 To whom but unto Thee shall we our footsteps bend?

15. 1 Chronicles xxix. 12 ; 2 Chronicles xx. 6 ;
 Psalm xxxiii. 6-9 ; Jeremiah xxxii. 17, 19, 27.

Thine is, O Lord, the power, Thou canst do all Thy
 will,
 So that a word from Thee for all availeth still.

16. 1 Chronicles xxix. 11, 13 ; Psalm xciii. 1 ; Baruch ii. 18.

Thine is the glory, Lord, and Thine shall ever be ;
 The seed of tears we sow shall bear fruit plenteously,
 Whate'er our wretchedness, Thou certainly wilt bring
 Thy children to Thy heav'n from all earth's suffering.

17. Psalm lxxii. 12-19 ; John xvi. 23 ; 2 Corinthians i. 20 ;
 Revelation xxii. 20.

It shall, it will be done, Amen, so let it be !
 Our prayers will all be heard, we shall be helped by
 Thee.

The following are samples from the section
 headed

SHORT PRAYERS AT TABLE.

We should describe them as for

Grace before meat.

Psalm cxlv. 15, 16 ; civ. 27, 28.

Mine eye ! behold the hand whence I all things receive,
 That I, ashamed of care, may with strong faith believe.

Psalm xxxiv. 9-11 ; cxxxvi. 1-25 ;

1 Corinthians x. 31.

May everything, O Lord, taste of Thy love to me,
And true responsive love and praise call forth to Thee.

Believing prayer at table.

(Which several people offer in order to obtain day by day those gifts which are more necessary than daily bread.)

Dear Father in heaven, look upon us in grace in Jesus Christ, Thy dear Son, our only Redeemer, Saviour, Mediator, Throne of Grace, and blot out all our sins from before Thy countenance, and heal all our infirmities, and bless us in Him with all spiritual blessings in heavenly things ; bless unto us these Thy bodily gifts. Feed, strengthen, and refresh our needy body for Thy service, but above all our soul, and keep it for Thy blessed fellowship, in eager enjoyment of all Thy heavenly possessions and gifts, in heartfelt gratitude, childlike love and fear, watchfulness and prayer, zeal, diligence, fidelity and righteousness of life, in Thy word and faith unto eternal life. Amen.

After meat.

Psalm viii. 7, 8 ; 1 Corinthians v. 8 ; 1 Thessalonians v. 18.

I thank Thee, O my God, through Jesus Christ Thy
Son,

For food and drink just now, He hath the blessing won ;
E'en for the body here, He is my Throne of Grace.

Oh may I live to Him who died for me always,
The real Paschal Lamb, on Him oh let me feed,

That with my strength renewed, the heavenward path I
tread.

The next extracts are taken from the section

FOR CHILDREN.

Thy true and faithful child, my Father, let me be,
And from my childhood's years implant Thy fear in me;
Give me desire to pray, Thy holy Word to hear,
Teach me with docile mind my parents to revere:
All wickedness restrain, subdue self-will in me,
All falsehood let me hate, and truthful let me be;
Take sloth away, teach me with diligence to learn;
From all Thou wilt not, my heart, Lord ever turn.

Lord, by my sins may I Thy Spirit never grieve,
They cost Thy precious blood, in sin how can I live?
My every sin's a spear that pierceth to Thy heart,
A poison of the soul, a work of Satan's art;
Then let me every sin avoid and hate as hell,
And in my heart let not sin's deadly poison dwell;
Would any, in self-will, a little poison drink?
Then let me from all sin as from a serpent shrink.

Give me thy heart, My son, Thou callest to me, Lord,
Oh, help me to respond with joy unto Thy word;
A willing offering may I my whole heart give,—
To Thee, not to the world, nor self, oh may I live!
Help me o'er proud self-will the conqueror to be,
And by Thy discipline bow my hard heart to Thee.

O Jesus Christ, adorn my youth
With nought but piety and truth;
In Thine own image me array,
Ne'er let the world lead me astray,
But let me watch and fight and pray,
And youthful lusts subdue each day.
By sinful joys and vanity
Ne'er let my conscience wounded be,

That I may not in after years
Receive the penalty with tears.

Jesus, draw my heart to heaven,
Joseph's heart to me be given,
That I fleshly lust despise,
Hold it hateful in mine eyes.
Help me evermore to flee
From sin's opportunity,
Sin itself shun everywhere,
That no net my soul ensnare.

Lord, anoint me with Thy grace,
That I Thee, like Samuel,
Know and follow all my days
And may ne'er resist Thy will.

Let me, Lord, like Daniel be
Diligent in prayer to Thee,
And Thy word before all eyes
Love, confess, and boldly prize.
Let me ne'er through craven fear
Like the world seek to appear;
Let me from Thy word and way
Not a footstep ever stray.

Let me, Lord, the world despise,
Let me shun its vanities,
To the young and old so dear!
Keep us ever in Thy fear,
That with multitudes below
We may not to ruin go.
Lead us in the narrow way,
Never let our footsteps stray,
That we may among the blest
Come to everlasting rest.

Jesus, only unto Thee
Let the bloom of early youth
Wholly dedicated be ;
That of virtue's fruits in truth,
We to thee, when old, may bring,
An abundant offering.

Shall I all youth's energies
To the devil's service give,
And devote mine age to Thee ?
No, my Jesus, I will live
Unto Thee in youthful days,
And when age comes on apace.

From the section

FOR ALL IN VARIOUS CIRCUMSTANCES

we take

Morning.

My Father, thanks I give to Thee,
That Thou this night hast watched o'er me ;
Let me find grace anew to-day,
Keep me from every evil way,
From Satan's power and subtlety,
And show me how in every way
He soon and late his snares will lay,
That I from him may early flee,
And all the day may cling to Thee.
May I not only through Thy grace
Find shelter from his craft always,
But rather now and evermore
Do fatal damage to his power,—
His work within destroy through Thee,
And cause Thy work to grow in me,

That faith, love, penitence abound
To-day, and I be faithful found.
Then let Thy Spirit be my guide,
And send Thine angels to my side,
That I to-day and every day
Well pleasing may pursue my way,
And every day I spend below
More ready for Thy heaven may grow!

Before listening to the Word of God.

To teach me what I need do Thou, O Lord, draw near;
To look to Thee alone, help me Thy voice to hear.
The measure that we mete whene'er we listen thus,
With that and even more Thou'rt wont to mete to us.
Give me an open heart, good memory bestow,
And even now within Thy life shall fuller grow.
With Thine own holy word let my faith mingled be,
And through Thy word my heart cling only unto Thee.

After reading or hearing the Word.

Now let Thy word, O Lord, take deepest root in me,
That I may go and bear abundant fruit to Thee.
Oh, let me in Thy word, Thy word in me aye dwell,
That so the work of faith be carried forward well,
And may the Spirit bring Thy promises to mind,
In every time of need, that I may ever find
Thy seed within my heart, e'en though my memory fail,
That I may never sin, but o'er my foe prevail.

Evening.

O Lord! I thank Thee now, for keeping me to-day,
For crowning me with good upon my pilgrim way.
Oh! that true gratitude my heart might ever fill—
Be patient and forgive whatever I've done ill.

Help me in Thine own blood to wash my garments
white.

Rule o'er me, Lord, and be my guardian through the
night.

Oh! send Thine angel hosts, shield Thou my heart and
home,

Give mind and body rest—to draw me heavenward, come.
Rest Thou with me, and lay me in Thy wounded side,
And watchful e'en in sleep, oh let my heart abide,
That when I ope mine eyes I may be still with Thee,
And may anew rejoice in Thy fidelity.

From the sub-section

*Daily and hourly sighs for all kinds of gifts till the
blessed consummation*

the next extract is taken.

Give grace and faithfulness, with the best things always,
With prayer and with Thy word to spend aright the day.
Oh, ever let these two bound fast together be,
That out and in they here may go continually.
Oh! were thereby life's hours and days for ever found
Unto eternity in rich fruit closely bound!
Yes, by this bond, Lord, let my heart alone to Thee
Be knit alike for time and for eternity.

The next pieces are selected from the section

CASUAL THOUGHTS.

On awaking early.

Rouse me, Lord, that I may pray,
Praise and thanks may bring to Thee;
Do Thou bolt the door to-day
That no evil enter me.

On getting up.

Give me, Lord, new grace and power,
Now in spirit to arise,
Let me every passing hour
Grow more holy and more wise,
That a blessing may remain
When the day is gone again.

On dressing.

Cover, Lord, my nakedness, clothe me in Thyself alone,
That I may Thy Father please, here and yonder fore
Thy throne.
Put on me the new man's clothes, love and deep
humility,
That all men may know I'm Thine, even by the livery.

On undressing.

Lord, disburden me to-day,
Help me put my sins away.
Take my sinful nature's dress,
All mine own self-righteousness
And the earthly mind from me.
Let me be adorned by Thee.

On going out.

I will not go forth this day
Without Thee, Lord, on my way.
As I come and go, oh, be
Shield and blessing unto me!
Prosper word and work always,
That I may for ever praise!

On the arrival of a guest.

Lord, a guest hath come to me,
Therefore do I come to Thee,

For to what is good I'm dead—
Give—ah ! give me living bread,
That of Thine own gift I may
Have somewhat fore him to lay.

The clock-weight, an image of the cross.

'Neath burdens and the cross we go to heaven's own
light,
Yet God on every one lays only what is right.
He ne'er too much on us, and ne'er too often lays,
So that we like the clock, may rightly go always.
God weigheth all; thou shalt not overburdened lie,
The flesh is pressed to make the spirit soar on high.¹
If aught depresseth thee, in silence and apart
Reflect it is the weight that hangeth on thy heart.

The strokes of unrest as the clock.

A little of life's strength with every stroke is gone,
A little of my course on earth therewith is run.
How soon must I go down into the silent tomb !
Each moment stronger I in spirit would become,
And weaker in the flesh, O Lord, by day and night,
With every stroke I would more fit for endless light
Become, and would myself for life above prepare,
And that no kind of death me ever should ensnare.

Any picture of the home life or of the general teaching of Bogatzky would be defective that omitted his views on the subject of recreation and personal ornaments. The two following pieces show what he thought and felt and taught on these subjects. The first is

¹ Like a clock, the one weight goes up when the other goes down.
Bogatzky's own note.

An address to Dancers.

Is this the heavenly way? No, 'tis too broad by far,
It is a narrow way, on it no dancers are.
No Christian from the field can ever seek release,
His conflict with the world with life can only cease.
Art thou a dancer, who to Christ so closely clings
As to His cross to nail the love of earthly things?
I rather think the dance stirs worldly thoughts in thee.
How, by thy dancing, can the Lord God honoured be?
Canst Thou to order dance in Christ thy Saviour's
name?
What canst thou as reward for such achievement
claim?
'Midst music and the dance canst thou the Saviour
praise?
Will not the revelry sound in thine ears for days?
How could'st thou in the dance before thy God
appear,
Who bids us evermore to pray and persevere?
Since God commandeth us to pray unceasingly,
Whate'er disturbs our prayer must surely sinful be.
Dost thou before the dance for God's own blessing
pray?
Oh! that would never do! Is that what thou dost
say?
Learn—what thou dost not find it in thine heart to
pray
God graciously to bless, that must be sin away!

The second is entitled

Diamond crosses and other ornaments.

Think upon the Saviour's cross, ye who would with
crosses play!
Do not play, or very soon feel another cross you may.

Like to lamps must Christians shine, not with gold and
fair array ;
Their adorning's of the heart,—what the good of vain
display ?
Were the money and the goods that you spend on
pomp and pride
To relieve the destitute, wisely and in love applied,
You would shine more brilliantly than the brightest
diamond here,
And above in crowns of pearl made of poor men's
sighs appear.

The following is a rendering of one of the hymns
which form the last section of the book. It is
entitled

The Power of Faith.

It is very characteristic of Bogatzky's views and
teaching.

According to our faith so do we better grow,
And do our barren hearts with peace and joy o'erflow.
Though we all else possess, it is of no avail,
If to obtain the gift of precious faith we fail.

But though all else we lack while we are pilgrims
here,
If faith be in our hearts we need no troubles fear.
Faith finds in Jesus Christ a deep and glad repose,
Whatever may befall, He doth the eyelids close.

Faith all to God commits, in patient hope abides,
Alike in weal and woe He ever wisely guides.
It gathers fruit from all, brings light and strength to
thee,
It helps in every strait ; who trusts shall never flee !

To faith it matters not what seeks to do it wrong,
It but promotes its growth, all things to it belong,
And all things ready stand its orders to obey,
The greatest obstacle can never block its way.

Faith maketh light what seems too heavy to endure,
It breaks through steel and stone and makes us free
and sure.

Faith ever clothes itself in God's omnipotence,
No mountain is too high, it must be cast from thence.

Faith is my victory ; it is my joy and stay,
My cordial and my food, my shield and guide alway,
My kingdom and a store of wealth untold to me,
My pastime and my play, no king so rich can be.

In faith all things are mine, if I in need should be,
My carriage, my strong tower, it succour brings to me ;
Tis the true wise man's stone, it bringeth God for
gold,
Who lives in faith and hope can death with scorn
behold.

Should things go wrong and thou of all things be bereft,
Yet hast thou still enough if faith be only left.
Through faith is Christ to thee far more than all
beside :
My Jesus, be my help ; do Thou with me abide !

The worth of faith I see oft only from afar,
Yet am I on the track of Thee, the Morning Star ;
Ah ! help me day by day until it shineth clear,
So that my faith may death encounter free from fear.

This book shows us how thorough and painstaking
Bogatzky was in the religious training of his children.

Family worship, as we may suppose, was regularly observed. His wife conducted it in the morning, as he was not strong enough to take it himself. One who heard her do so without her knowledge, said, 'She has a gift of prayer such as her husband does not possess.' Bogatzky always found the greatest pleasure and blessing in united prayer with her.

Christian couples, he says, who permit themselves to be hindered in this common prayer do themselves injury, and deprive themselves of a great help in the Christian life and in the cultivation of love and charity. When this is discontinued the great disturber of the peace gains much power and causes all sorts of misunderstanding. On the contrary, when married people pray together and are instant in prayer, they will find that everything of the kind that arises can soon be removed.

The evening worship of the family was conducted by Bogatzky himself.

Every week Bogatzky held a meeting for prayer and exhortation in his own house, which was attended by all the noble families in the place. Among these were several interesting people. The Trauwitz family were there. Bogatzky lent Mrs. von Trauwitz the Wittenberg and Eisleben portions of Luther's writings, which her husband read to his household. On Sunday Mrs. von Trauwitz went through the sermons which they heard with her children, who all came under the power of Divine grace.

Miss von Kessel, who lived to the age of eighty,

also attended the meetings. When Pastor Mischke built the Orphan House she warmly supported him with her prayers, her counsel, and her practical help. She was an invalid for the greater part of her life. Her sick bed was a true pulpit and a means of grace to all who visited her.

Another lady who always attended the meetings was Miss von Pfinzingen. She was poor, and Bogatzky invited her frequently to his table. Knowing his needy circumstances, she was often unwilling to come. He told her, however, that she ought to come, for in that way God answered his prayers. He prayed every day that Jesus Christ might be his guest ; that He came no longer in His own person in bodily form, but He came in His members and children, and so became their guest, and they gave Him food according to what was written in Matthew xxv. : ' I was hungry, and ye gave Me meat. Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.'

By this argument she was induced to come to his table. Other people who heard of what had happened were stirred up to minister to her necessities.

Equally interesting was the case of Miss von Holzebecher. She had been a great benefactress to the Orphan House. Among other gifts she had presented it with a large and costly clock. She had passed through much illness and suffering. Her mother had been killed by robbers, who burnt the house ; her sister

—a God-fearing married woman—had received a special blessing just about that time; she had been much quickened and confirmed, and thought and said to others, ‘Were the Lord to kill me, yet would I trust in Him;’ and soon afterwards the tidings of her mother’s murder reached her. It was Miss von Holzebecher whose influence chiefly led Bogatzky to enlarge his *Golden Treasury* so that there should be a meditation for every day of the year. She had heard that a friend in Saxony had written asking him to do so. He was unable to decide to increase it at the time, on account of other work which he had in view. She, however, urged him to comply with the request of his Saxon correspondent, and sent him a sum of money towards the expense of printing. His reluctance was thus overcome.

During his residence at Glauchau Bogatzky had many opportunities of ministering to the suffering and dying. One case which he records may be given as a sample of his faithfulness alike to the living and the dying. He was sent for to visit an innkeeper on her deathbed, a woman who had felt at different times that she must undergo a great change if she was to be saved. During her last illness her conscience was thoroughly aroused, and she was in great spiritual distress and fear lest her conversion should not be of the right kind, lest it was due only to the fear of hell. Bogatzky said what he thought was necessary both to test and comfort her, and he believed that she died in

the faith. He took occasion, however, to warn others not to put off their conversion until they should be upon a bed of sickness, otherwise they might fall into a state of anxiety lest their conversion should not be of the right kind, as the innkeeper had done. Moreover, he showed them that late conversions were often doubtful, and seldom genuine, and besides this many were suddenly cut down without being able to think of conversion at all.

An incident in his life in Glauchau, which he records, illustrates at once the integrity of his own character and God's care for His own people. It is as an illustration of the latter that Bogatzky records it. It confirmed his faith at the time. He was in want of wood for household use, and went to a neighbouring village to purchase some. He heard, however, that the wood offered for sale there was for the most part stolen from the woods belonging to the Convent at Trebnitz. The sellers acknowledged that this was the case, but said that the Roman Catholic authorities oppressed them because they were Lutherans. They were obliged therefore to consider how they could compensate themselves for the injury which they suffered. Bogatzky showed them that their conduct was wrong, even though wrong had been inflicted upon them, and said, 'I shall not buy any stolen wood, knowing it to have been stolen.' The poor people were astonished, and thought it very strange conduct on his part. Bogatzky did not know where else he could obtain wood,

but believed that God would provide for his temporal and bodily need. Soon after it happened that Mr. von Kessel cut down some woods in order to cultivate the land, and offered the trees for sale. Then he was able to procure as much wood as he required. 'I saw from this experience,' he wrote, 'that the Lord provides for us especially when we forego anything for conscience' sake, and believe at the same time that the Lord will give us what we need, although it does not appear whence the help will come.' In the conduct of the authorities towards the people he observed how unrighteous rulers who think only of gain make unrighteous subjects. 'A whole country,' he adds, 'is often thus filled with unrighteousness, usury, and treachery, and almost no one is left who has any scruples of conscience about overreaching his neighbour.'

In the year 1734 Bogatzky lost his wife. She was on a visit at Menze at the time, the seat of the Countess of Gefug, with her husband and children. She had not been well before she went there, and a few days after their arrival she had to take to her bed, and became daily worse. Every possible attention was paid to her, but in vain. Bogatzky felt that he would lose her this time, but was comforted by the same words which had been the means of his deliverance from the great temptation into which he was plunged at the time of his betrothal.

'O thou afflicted, tossed with tempest,' &c. Both he and his wife received great blessing from participa-

tion in the Lord's Supper. He was strengthened to endure all the suffering through which he passed from his bodily and spiritual weakness. She was greatly quickened, and was delivered from all her temptations and filled with praise to God. She remembered all her friends and acquaintances ; and in reply to her husband's inquiry what message he should give to them from her, she said :

‘ In the whole world there is nothing but vanity, in the love of Jesus alone there is rest.’

‘ As she lay in her beautiful room,’ says her husband, ‘ and had everything that could contribute in any degree to her comfort, she remembered what Pastor Mischke had said to her at her mother's death-bed. He had just returned from Menze at the time, and had reminded himself, in the beautiful rooms there, of the heavenly mansions, the mansions of the Father's house. His words had proved very comforting to her mother. This was brought vividly to her mind by the Spirit of God, now that she lay in one of these rooms, and she said :

‘ I am now lying in these beautiful earthly rooms, and enjoying all care and nursing, but my spirit is soon going to enter those heavenly mansions where it will be perfectly and eternally well with me.’

‘ And the Lord took her to Himself into those heavenly mansions in full peace and living hope of eternal blessedness on November 11, 1734, in the forty-first year of her age ; ’ wrote her husband.

The Countess of Gefug bore all the expenses of the funeral, and insisted on Bogatzky and his children remaining as her guests for three months.

‘That was a great alleviation of my trouble,’ writes Bogatzky, ‘and it was moreover very providential that my dear wife died in Menze. I could not have provided for her the care and nursing in my own house in Glauchau, had she died there, and everything would have fallen much heavier upon me.’

Many friends showed practical sympathy with him in his time of sorrow, and ministered liberally to his needs.

On leaving Menze, Bogatzky went to his sister in Breslau. While there he came into contact with many who had been awakened and had gone to Herrnhut, the headquarters of the Moravians. He noticed on their return they had adopted certain peculiarities of language. In some of them he found a sectarian and censorious spirit. Previously they had been very legal in spirit, and now they regarded other Christians as too legal. They had been wont to insist strongly on sanctification and the imitation of Christ. Hardly anyone was earnest and holy enough for them. Now, however, since they had got clearer views of the Gospel, they erred on the other side. Bogatzky was plunged into great perplexity by this state of matters. His desire was to prove all things, and hold fast that which was good. There was no experienced person with whom he could freely

talk on the subject, so he betook himself the more diligently to prayer, the Word of God, and the writings of the old divines.

At a house which he visited when he was at Menze at a later period, he met a large party of people of noble birth who were all of that way of thinking. He noticed the extreme deference they paid to the teachers from Herrnhut—they treated their letters as if they were infallible,—the sensuous character of their singing, and their tendency to confound the excitement of natural feeling with the work of the Holy Spirit. In his writings he controverted what he regarded as erroneous in their teaching. As has already been stated in the account given of the *Golden Treasury*, he incorporated matter in that book designed to counteract their errors. In the preface to his book on *The Freedom of the Believer from the Law*, what he regarded as objectionable in their teaching is pointed out. An anonymous writer on the Moravian side issued a reply, and in the year 1751 Bogatzky published a rejoinder. In these writings he took exception to the way in which they exalted Christ, to the practical depreciation or ignoring of the Father, and to the views they held about Scripture and the sacred writers. The spirit in which he sought to conduct the controversy appears in the preface to *The Freedom of the Believer*. Referring in it to the aberrations of the Moravian Brethren generally, he says :

I do not regard everything that is found among them as partaking of this character, but only what is really wrong, and has given rise to nothing but manifold error and separation. There are few sects in which there is not found something good, and so there is among these people a good seed, or much remaining truth, that they hold in common with us, especially as very many who were previously awakened have joined them from our church, whom God has so preserved that, although they have received some injury, they still stand on the true foundation.

Touching the subject generally, he says in his *Autobiography*, at the close of his account of his meeting, when he was at Menze, with the large party of nobles who had joined the Moravian Brethren:—

No one who has the truth at heart can do anything to prejudice it, or be indifferent in the presence of what he regards as error. But no one who knows, as I have known among them, many upright, although erring, souls, can treat them harshly. Many permitted themselves to be captivated by a fair appearance; others were very harsh and rejected everything. Both were wrong. To avoid both extremes was very difficult at that time, and called for much prayer.

Knapp, Bogatzky's friend and the editor of his *Autobiography*, tells us that Bogatzky subsequently became better acquainted with the state of matters among the Moravians, through intercourse with C. von Peistel, who resided for some months in Halle in 1770. After that time he expressed himself as quite at one with them on fundamental points, and acknowledged that the causes of the offence that he

had taken with them in 1745 and the following years no longer existed.

By the advice of his friends and for the sake of his children, Bogatzky entertained serious thoughts of marrying again. His attention was directed to a lady in Glauchau, but, in his anxiety to do nothing without Divine guidance, he took no steps in the matter, and the idea of proposing to her was abandoned by him. Soon afterwards, however, a widow, whom he had long known to be a godly and upright woman, was warmly recommended to him by his sister and his most intimate friends. Count Reuss von Köstritz not only gave him the same advice, but made him a present of a sum of money to meet his expenses in Carlsbad, whither he was going at the time, and to enable him to visit the place where the lady in question lived, on his return journey. His way was made so plain for this visit by other circumstances as well as by Count Reuss's gift, that he felt sure the matter would be brought to a successful issue. The lady had a warm regard for him, but she did not wish to contract a second marriage. Her affairs, she said, caused her much disquietude, and it was better that he should not be entangled in them. He was not accustomed to deal with large amounts of money, and it would be more troublesome to him. Bogatzky was perplexed by what she said, but, as she did not give a decisive answer, he did not give up hope. He thought he had been so plainly guided

that the check was designed only for the trial of his faith, that it would be temporary only, and he felt persuaded that the marriage would take place in due time.

His friends encouraged him in this belief, and when the final and quite decided refusal came, he was plunged into such temptation that he nearly lost his faith in God. His motives had always been pure. He desired the welfare of his children, and the furtherance of the kingdom of God, and his hopes had always been the liveliest when he was most earnest in prayer. In the end he saw that God had done all things well.

Count Reuss desired one of his sons to come to the Court of Köstritz, and undertook to provide for him. The younger one was sent ; the elder one was received as a free pupil into the school at Oels, founded by the Count of Kostboth, while a career of greater usefulness was opened to Bogatzky himself than he probably would have had if his matrimonial plan had been carried out. It was certainly very different from what it would otherwise have been.

CHAPTER VI

RESIDENCE AT THE COURT OF SAALFELD

BOGATZKY'S younger son was only ten years old when it was decided that he should go to Köstritz. His father, therefore, resolved to accompany him. The journey was made in the year 1740. A few weeks after their arrival the first Silesian war broke out, and the roads were unsafe for travelling. Count Reuss, therefore, would not hear of Bogatzky leaving, and detained him for half a year at Köstritz. A few of his hymns and some small brochures were written at this time. He attended the daily prayer-meeting which was held, and also the preachers' conference, and held a Biblical colloquy with the tutor of Count Reuss's children and other friends.

While at Köstritz he received repeated invitations to Saalfeld. On his way thither he visited Obergrätz and Ebersdorf. At the latter place he stayed for some weeks, and was received every day at the Count's table at Court. He was much edified by the preaching of the Court chaplain, Steinhofer, and at the devotional meetings which he held. He found that the children were well instructed, and that all—

old and young—were taught in the Word of God. On one or two points he found Steinhofer's doctrine to be extreme. In a sermon on Hebrews ii. 15, for instance, he taught that 'the fear of death is a sign that a man is a slave of sin and Satan.' 'That,' says Bogatzky, 'is no gospel of consolation for a deathbed.' Luther says, on the contrary, 'If we have overcome everything, we should still be assailed by the fear of death.'

On arriving at Saalfeld Bogatzky lived in the house of the Superintendent Pastor Lindner, but went to table at Court. His intention was to stay only for four or five weeks, but he remained nearly five years. Shortly after his arrival, the duke and duchess desired him to come and live in the castle, and, as there was nothing to do in Silesia, and war was raging there, he looked upon it as a Divine provision. The reason why he was invited to Saalfeld was the following: The spiritual state of the Duchess Frederika was a subject on which there was much difference of opinion among the earnest religious people in the place. Some thought that there was a work of God in her soul. Others were in doubt about it. The result was that the duchess herself, who was of an anxious disposition and an almost constant invalid, was very much distressed. She was advised to send for Bogatzky and open her mind to him. She did so soon after his arrival. He saw that there was a work of grace in her, spoke to her accordingly, was the

means of strengthening and confirming her, and won her confidence.

One day he drove with the duke and duchess to Greifenthal, and had a great deal of conversation with them. On their arrival they held a Biblical colloquy with the pastor on the words, 'Grace and peace be multiplied unto you.'¹ The whole party were much edified. They dwelt on the idea of the multiplication of grace and peace (on the word 'much' in Luther's version), feeling that they were utterly poor and needed much, much grace, as there was much sin in them, that they needed much peace and much power, as they had many enemies, and that in the words of the text much was not only invoked but given.

By the desire of the duchess he held a similar colloquy in Saalfeld twice a week with the Christian cavaliers of the Court in her room, and in presence of her husband and her lady-in-waiting, and continued to do so until he was obliged to give it up on account of the state of his health.

For every celebration of the Communion, and for every high festival of the Church year, he wrote a meditation which was read before the Court. Some of them were printed after his final settlement in Halle. He wrote also hymns for the birthdays of the ducal family and for New Year's Day. For the duchess particularly he wrote the pieces of which

¹ 2 Peter i. 2. 'God give you much grace and peace.'—Luther's version.

the following are metrical renderings. The first was 'For an invalid ;' the second is called from the first line, 'With God is counsel.'

For an invalid.

Thou true physician of the sin-sick soul,
In health and sickness I am only Thine,
I find a resting-place within Thy side,
There will I as on my sick-bed recline.
The sickness must itself the medicine be,
Yes, nought but life from need and death will flow
If only, Lord, I live by faith in Thee.
All things that seem to hurt on earth below
Must always work for good together here,
For death unto my heart is ever near.

I take what Thou has laid upon me now,
My Father, as a token of Thy love.
Oh, let me only Thy design fulfil,
And this love-burden bless Thou from above,
That it may more and more the flesh restrain,
And may my fainting heart revive in me,
That I may greater holiness attain.
I long for ever greater purity,
E'en while my lot upon the earth is cast,
That I may be like finest gold at last.

Oh, give me patience, Lord, 'mid all my pains,
If, driven by fear, sleep from mine eyes depart,
And evermore Thy rest and peace vouchsafe
In Thine own bleeding wounds unto my heart
Grant that I may to Thee myself resign
For life or death, whate'er Thy will decree,

Let nothing be my cordial but Thy blood,
May I in blamelessness be kept by Thee,
And readiness to go, each passing hour ;
So Thine I shall be now and evermore.

Ofttimes have I transgressed Thy holy law,
And of a thousand cannot answer one,
Yet have I fled for refuge unto Thee,
To whom the greatest of transgressors run,
A hiding-place secure and free to find.
Their sicknesses and wounds Thou healest quite
And all their debts Thou freely dost forgive.
All those who judge themselves as in Thy sight,
And, as their Saviour, upon Thee believe,
Grace, help, and rest—yea—all they need receive.

Nought in myself do I behold but sin,
There is not e'en a speck of good in me,
That I, examining myself, can find ;
My righteousness I find alone in Thee.
This, this, shall be my sole, my fair array,
In this will I unto my Father go,
And only in Thy blood shall boast away.
Upon Thy grace I will depend alone,
And stand with joy before the judgment throne.

With God is counsel.

With God is counsel, yea, He helps indeed,
He consolation and salvation gives
Beneath the cross, and in the time of need
All sufferers He graciously relieves.

Do many pains afflict thy burdened heart?
He thus would draw thee from the earth below.
Art thou beneath the yoke? Yet still thou art
His sheep, He care on thee doth still bestow.

In time of suffering the conflict sore
Pure love reveals, and is of wrath no sign ;
He feels no anger with thee any more,
To mortify thy flesh is His design.

Unto the heavy cross that burdens thee
He addeth not one ounce, one scruple more,
Than thou dost need ; thou in His light shalt see
His way was best when thy life-course is o'er.

He watches over thee by night and day,
And all the yearnings of thy heart He stills.
To fold Him in thy faith's embrace alway,
Thy soul a deep and inward longing fills.

He captive takes the world's dark rulers here,
And all the force of doubt He breaks once more ;
Yea—as thy Bridegroom thou shalt yet appear
With Him, in virtue of faith's mighty power.

He knows that thou art clay, and canst not make
Thyself believing in strength of thine own,
So thine unaided efforts now forsake,
The work of faith belongs to Him alone.

Leave everything to Him, to rest He guides,
He works, He strengthens, He for all will care,
For He who all sustains, and all provides,
Will strength in weak ones perfect everywhere.

Help from the Lord in an unhopèd-for hour
Hath often come in time of need to thee,
When all things fail let not despair o'erpower,
Help only comes in our extremity.

But He will do for us now even more,
When need and fear unite, and all the sky
Is dark with clouds, He will His shield hold o'er
Our heads, and bring us to our home on high.

We nought can perfect in our native might,
Though we have nought, He all things will provide,
When we are powerless then doth He delight
To work in us the fruit that will abide.

Thus need, sin, death must oft to greatest height
Of strength first rise, and, after that appear,
Ere any one would think, new life and light
Of faith upon our dark horizon here.

Where man sees nothing, and where all things flee,
There will He first with gracious help appear,
And as the God He only known will be
Who calls what is not as though it were here.¹

When we are weeping then doth He draw nigh ;
Oh, call, and water freely forth will flow
From flinty rock in answer to thy cry.
By wondrous paths He leads His own below.

Then persevere and never cease to pray,
Though hot the fight, and wily be the foe,
His faithful word can never lead astray,
But ever will the right way to us show.

Not only in the end, but here and now
Thou shalt receive from Him all needed grace,
And then, eternally transfigured, thou
Shalt stand in light before His glorious face.

¹ Romans iv. 17.

It was at this period that Bogatzky experienced a remarkable awakening, and was greatly confirmed by means of the words, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'¹

He repeated the text thirty times over, like a child, and the more he repeated it the more was he quickened and strengthened by it. At last the thought occurred to him, 'Thou wilt one day die and comfort thyself with these words.' During the following days he meditated on the words of the text one after another, and made them subjects of prayer, and each time was anew confirmed in the faith and in the hope that the Lord would comfort him with them when his end came, as many dying ones had been comforted by them as they left the world.

In recording this experience he adds this prayer : 'Oh yes, Lord Jesus ! write, write these words yet again, so deeply on my heart that I may thereby overcome all my remaining temptations, that I may be comforted by them when I come to die, and leave the world in great peace and full of hope ! Amen ! Amen !'

Remarkable cases of conversion occurred through Bogatzky's teaching and example during his residence at Saalfeld. One of these was that of a gentleman called Handschuh, the master of the pages. He occupied a room on the same floor of the castle as

¹ John iii. 16.

Bogatzky. He was a native of Halle, and was educated at the Orphan House in that place and at the University of Leipzig. His conduct in those days had been outwardly pure, but he was ignorant of the true state of his heart, and knew nothing of Christ as his only Saviour. When he came to Saalfeld, and heard the faithful sermons of the preachers, and saw the lives of the Christian cavaliers at the Court and other persons, his eyes were opened, and he came to know the sinfulness of his heart, and that he could not stand before the holy God in his own virtues and honourable character. He became extremely anxious about his state, and opened his mind to Bogatzky, in whom he felt confidence. Bogatzky spoke words of encouragement and consolation which were blessed to him. Bogatzky's book on *True Conversion* was also very useful to him. The origin of the book was this: On his way from Köstritz to Saalfeld he paid a visit, as has been mentioned above, at Obergrätz. At this place he was the guest of Mr. Junius, the Director of the Chancery, with whom he remained over Whitsuntide. During his visit he obtained such clear views of the Gospel and of the doctrine of justification that he wrote down the thoughts that came into his mind. He read this brochure before the Court at Saalfeld. The Court Marshal had a copy of it made, and took it with him to Farenstadt, not far from Halle, and from thence some Christian friends sent it to Halle, where it was printed under the

title chosen by them, viz. *Short and Simple, and at the same time Deep and Edifying Thoughts concerning the true Conversion of a Man to God*. This was the first of Bogatzky's writings that appeared in print after the publication of the *Golden Treasury*, and it was so successful that it was reprinted in three different places, and in the course of a few years it passed through six editions.

Handschuh relapsed into a state of even greater anxiety than before. The Communion Sunday was at hand. He went to Bogatzky, and said all was over with him, he did not believe anything, that Christianity appeared to him to be a mere comedy, and he could not therefore partake of the Lord's Supper. Bogatzky was enabled to comfort him with unwonted freedom and joy, and to assure him that the Lord would speedily deliver him, and exhorted him to come to the Lord's table. He pointed out that the table was spread for such poor and sick and needy ones as he felt himself to be, that they might be strengthened by it.

When the Communion Sunday came round, Handschuh obtained assurance of the grace of God, of the forgiveness of all his sins, and was filled with peace in believing, by means of a sermon preached by the Superintendent Pastor Lindner. Soon afterwards he delivered six addresses on the words, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' in the castle, and not long after

was ordained to the office of a preacher. His services were much in request in different parts of the country as an occasional preacher. On the death of the Duke Christian Ernest, he was set free from his duties at Court, and went to Pennsylvania, where he laboured with much blessing, although amid much opposition and suffering.

Hitherto Bogatzky had not been able to write a great deal, or, when he did write anything, he was generally unable to get it published. Now that he was partially disabled from giving addresses, he was anxious to use his pen. For fifteen years after the appearance of the *Golden Treasury* he was not able to publish anything, and he was afraid of becoming like the wicked and slothful servant who hid his talent in a napkin. He made it is constant prayer that the Lord would count him worthy and use him in His service as a writer, so that he might not live a quite useless life in the world. But not till he went to live in Halle did he receive the full answer.

Several of his books, however, were written at Saalfeld, though little was published. One of these, the first which he published when he went to Halle, was *The Pasture of Faith*. Another was entitled *A Warning and Preservative against Backsliding*.

The occasion of his writing the latter was this: A Prussian Lieutenant-Colonel von B—— was living at Saalfeld with his wife and stepdaughter. They

frequently came to Court, and Bogatzky occasionally visited them in the town. The young lady had come under the power of the truth. His conversation had been blessed to her, and he was concerned lest she should go back.

‘The Lord,’ he writes, ‘did preserve her, and carry on a gracious work in her. She was twice married, and was the means of the spiritual awakening of both her husbands, and the first finished his course in a most blessed manner.

Another of his books written at this period was *The Spiritual Disturbers of the Peace*.

From the preface¹ to a modern reprint of this work, issued by the Evangelical Society for Germany, from its depôt in Elberfeld in 1874 (the preface is dated 1861, and was prefixed to an earlier edition of the reprint), we learn the esteem in which Bogatzky’s writings are still held in Germany, and the special purpose of the book. The preface says :

Bogatzky’s writings need no recommendation. For a hundred years they have revealed and approved themselves to the hearts and consciences of many as pure, precious gold, and thousands will yet give thanks before the throne of the Lamb for the blessing they have received by means of this servant of the Lord. All his books, this one among the rest, were written for his own edification, instruction, and information. They were not therefore made, but were born, given to him by the Lord, chiefly in difficult circumstances, and in times of great need. With the consolation with

¹ By Pastor H. W. Rinck, of Elberfeld.

which he himself was comforted, he comforts and confirms many others. He wrote of the spiritual disturbers of the peace during the agitated times of the Silesian wars. In this book he disturbs very emphatically the false and lazy peace with which many half-and-half Christians nowadays deceive themselves, by flashing the light from the lamp of Divine truth into the depths of their hearts, and pointing out the difference between the rest of the flesh and the true rest of God. Those who do not wish to be disturbed in their false peace and in their carnal freedom from carefulness may put the book aside. Those, however, who long for the peace which the world cannot give, and which all the tumult of the world cannot take away ; those who desire to be grounded and established in this blessed state of peace, and to learn the causes why this peace is so often disturbed and interrupted, so that it is not like a river ; those who desire searching instruction about the means and ways by which a man can protect himself against the hostile disturbers of the peace and overcome them ; all such will read the book with thanksgiving and praise to the Lord.

May it be a savour of life unto life to many !

An account, illustrated by copious extracts, has already been given in another connection of the origin and contents of his book on *The Freedom of the Believer from the Law*, which he wrote at Saalfeld. The special circumstances that led him to write it were these. One of the religious teachers at Saalfeld was in the habit of reading notes of the addresses of Steinhofer, the Court preacher at Ebersdorf, to the members of the Court at Saalfeld. The Duchess of Saalfeld requested Bogatzky to attend the readings and give her his opinion of them. They contained

much that was edifying and thoroughly evangelical, but also not a little that was exaggerated. Bogatzky, fearing controversy, said nothing on the subject, but promised the duchess to commit his thoughts to writing. The duchess died, as was mentioned above, before he finished the work.

Friends in Halle desired him to write a book for the poor. It was useful not only to the poor, but to others as well, even to teachers of others. Many Christian people ordered large quantities of it, and gave it to beggars along with something for the body. The first edition was soon exhausted, and two more were called for.

Soon afterwards he wrote another little book—a tract really—which was printed at the cost of friends in Saalfeld. It was entitled *A Word for Sinners of every kind*. The occasion was this. Some hundreds of Prussian deserters were passing through Saalfeld. For their instruction he wrote this little tract, and aimed at making it useful for soldiers. He afterwards adapted it to unconverted men generally. This booklet went into five editions.

It was at this period that the book which has been fully described in a previous chapter, viz. *Little Sighs*, was published. It was sent to Halle and printed there.

For a year before her last illness the duchess was very weak, and was confined to bed for many weeks. During her illness, Schubert, formerly Court preacher

at Ebersdorf, and at the time Inspector and Pastor at Zoffen, came to Saalfeld and stayed at the castle. He conducted several most impressive services at the bedside of the duchess, and completely won her confidence. Several times she sent to Halle for his *Postils*, in order to give them away. Schubert and Bogatzky had been old Halle friends, and were of one mind as to their principles. The last illness of the duchess came on very suddenly. The attacks at first were so violent that she was deprived for the time of the power of thought and speech. When she came to herself, and perceived how debilitated she was, she said, 'Ah! do not put off repentance to a sick bed.'

Her frequent theme was Jesus and His merit, and the appropriation of it. She proved the reality of her faith by her patience. In all her weakness and during her long illness it never failed. After her death Bogatzky wrote an ode by the command of the duke, which was sung in all the churches of the duchy, both in town and country. He also wrote an account of her last hours.

On the death of the duchess, Bogatzky prepared to leave Saalfeld, as it was on her account that he was invited to come there. The duke, however, would not hear of his doing so, and he remained there not only till the duke himself, but also till several other godly people in the place, had passed away.

Among these was one especially whose history is full of interest. This was Mrs. von Dieskau,

Bogatzky had known her previous to her marriage in Halle. At Saalfeld, as a young unmarried lady, she had been useful to many at Court and in the place. She had a great gift of edifying speech, and great boldness in confessing the truth before everyone. Her hearing, however, was very defective, and she could understand very little of what was said in society. Though she could not hear much conversation at table, she could, she said, 'pray in her heart for all who were present.' She was the author of a little book called *Conversations for Young Ladies*. The interest which she took in Missions led her to make sacrifices for them. She wrote a rousing article in the *East Indian Missionary Intelligencer*, and sent an offering of pearls for the natives of Malabar, along with the following letter :

I send herewith a small collection that I made on Sunday for the hungry Christians who attend church in Tranquebar, that it may be distributed as alms amongst them. It amounts, however, only to six thalers six gröschen.¹ I request that the accompanying string of pearls may be sold, and the money devoted as far as it goes to the relief of the naked and hungry. The thought is intolerable that there are children of God in other places who come naked and hungry and destitute to the ministry of the Word, while we are raised above all want, and yet strut about with things that minister neither to our clothing nor our necessity. What will the Lord Jesus say to this? How can we justify such conduct on a deathbed? Though the help given

¹ Roughly speaking, about 18s. 6d.

may be inadequate to meet the whole need, yet it may supply the needs of many. Enough that it is the will of the Lord Jesus. If the women of Israel, who desired gods to be made for them, brought their earrings to be made into the golden calf, whereby a great sin was committed, should not we be ashamed of holding back? I only wish the pearls were ten times the size and value. I often think, 'Lord, here they are ; but what are they among so many?' May the blessing of the Lord supply the deficiency !

She provided things also for the exiles of Salzburg, and sought in every way to extend the kingdom of God.

A lady came to Saalfeld in order to profit by the spiritual privileges to be enjoyed there. Mrs. von Dieskau received her into her house, and invited Christian friends to meet her at dinner every day, with a view to her visitor's spiritual edification. Someone said to her that she did more than she could afford. Mrs. von Dieskau replied :

'I do not know how long I may live'—her end was not far off—'and I wish to do some good while I am here on this side of the grave, for I can do nothing more on the other side.'

Her husband was Bogatzky's most intimate friend in Saalfeld. Before his wife's death he could not bear to think of it, he was so devoted to her. 'But when the end came,' Bogatzky tells us, 'the Lord granted him such a view of the heavenly joy into which his faithful wife had entered, that he was unspeakably quickened and cheered, and filled with

praise to God. In this frame he afterwards constantly remained.

After the death of Mrs. von Dieskau, her most intimate friend, Mrs. von Gensau, wife of the Marshal of the Court, entered into rest. She had been religiously brought up, and had been one of the ladies at the Court of Copenhagen. From thence she had come to Saalfeld, where she died. Bogatzky wrote an account of her last hours. Her unmarried sister, a godly woman, who also lived at Saalfeld, whose means were by no means large, showed her gratitude to Bogatzky for what he had done by assisting him out of her slender resources. At a later period also, when he had lost much of his capital, and for a whole year had received no interest, and other sources of supply failed him, she gave him help, although she was quite ignorant of his circumstances.

Two letters of hers to himself are inserted by Bogatzky in his *Daily Companion for the Children of God*, a book the origin and purpose of which will be described at the right place. The letters are here given, as illustrative of her character, as an intimate friend of Bogatzky, and of the correspondence maintained with him by those who looked to him as their spiritual guide and counsellor. They are contained in the meditation for April 27. The writer seems to have been nursing someone in bodily and mental suffering at the time.

Long enough have I sung songs of lamentation to you.

Now I could gladly strike up a joyful hallelujah on account of the great patience, long-suffering, compassion and rich grace shown even to me, poor though I am, in Christ Jesus. For some months the kindness and gentleness of our Saviour has looked upon me, as it were, from afar. I have sometimes, indeed, felt a secret exultation, and my whole heart has bounded with joy, when I only heard or read something about the treasures of my salvation, such as forgiveness of sins, righteousness, Divine sonship, eternal grace, eternal life.

But my heart, accustomed to sadness, and almost dead to joy, could not rest there ; it passed away like a flash. I even had a secret fear of giving way to this feeling. Meanwhile I felt an intense longing to become a conscious and joyful partaker of my salvation in Christ, and my sighs for faith, for true faith, for such faith as would triumph over need and death, were ceaseless. I felt also keenly that a sad and despondent heart (especially when one yields to it without conflict and contents oneself with it) is deeply dishonouring to our Saviour, and just as sinful as to yield to any other natural corruption. I felt also that the fight of faith is the very fight that is appointed for us, and in which we are to prove ourselves to be in earnest, and the fight against sin can be carried on from no other ground if it is to be victorious.

It has pleased the Lord, however, to make this Christmas feast to be a truly merry, joyous one to me, and abundantly to refresh my weary soul. I read on the holy evening the Gospel for the festival, and thought with sadness that my poor heart experienced none of the great joy that the birth of the Saviour had brought to all people, and under the influence of this thought I read the words : 'Unto you is born this day a Saviour, which is Christ the Lord ;' but it resounded with peculiar sweetness in my heart, and it was

as if someone called out to me without ceasing : 'This Saviour is also born to thee. Thou also hast a Saviour in Him, what wilt thou have more? He is no feeble Saviour. He is Christ the Lord ; rejoice and accept Him ;' and I found this Saviour immeasurably more attractive, and felt more of the constraint of His love. Thereupon I read by the side of N——, who is suffering in body and mind, a preparatory meditation for the festival upon the words : 'We know that the Son of God hath come, and hath given us an understanding.'

It is impossible for me to describe what I felt when reading it. It called me in my heart continually to rejoice, and to boast, with other children of God, 'I know that the Son is come, and hath given understanding even unto me ; I know that I am born of God, because I love the brethren. I know that I am from God, and the whole world lieth in wickedness. Oh, blessedness ! What dost thou want more? Do not allow thyself to be robbed of it ; keep hold of it. All is thine, yes, it is all procured. Why wilt thou live such a poor, unfruitful, miserable life, when Christ will give thee life and full satisfaction?' I went as soon as possible to my room, and cast myself in a flood of tears at my Saviour's feet, laid hold on Him as well as I could, although always with trembling, and called Him my Saviour ; praised His name that He was so from eternity, and that He had shown Himself to be so to me all my life long ; adored the overflowing riches of His grace, that He stooped so low to me so rebellious, that He had not only not punished my rebellion in wrath, but had bestowed grace and forgiveness upon me, and promised Him, with His gracious assistance, to be eternally faithful, and so went joyfully on with renewed strength with my work of nursing the sick. All the remaining holidays, particularly the first, the sermon of dear Luther afforded me much new and pure delight.

I cannot say that, at present, while I am writing this, the sense of it is so strong and lively ; I do not desire it, however, and God has shown me that a continuance of this state is not suitable in this present time of probation. Why does Scripture say so much to us of conflict? At this time all enemies must flee, and, if they bestir themselves, a single word suffices to lay them low. How could we exercise the patience of the saints in trouble? For truly, in such a time, suffering seems to be no suffering, as I experienced in some measure, for the heavy burden that oppressed me—pretty heavy at another time—appeared to me to be as light as a feather, and I could have taken more upon me. Yes, where was there the faith that clings to the invisible, as invisible things became at this time in a measure visible? Therefore I will gladly go on trusting without sight ; but I would gladly find—and this the Lord will give me—that my faith grew stronger day by day, through the knowledge of all the good that is bestowed upon me, poor though I be, in Christ Jesus, and that I learnt to hold my salvation even more firmly, to maintain it against Satan and unbelief, and in hope of a blessed consummation, and that I could sing a joyful hallelujah to the Lord ! Oh, I never thought that it could ever be so well with me, the rebellious, here. Now I have experienced that He has received gifts from the rebellious, and those who will not continue in their rebellion shall not remain for ever in barrenness.

Satan has already tried not only to disturb my joy from without and within, but also to make it suspicious. I have been able, however, to represent to him, with confidence, that it must certainly be a work of God, as nothing earthly or temporal, but only the Word of God, was its source ; and as I could not produce this joy a moment sooner nor continue to experience it a moment longer than it pleased the Lord. This was just at a time when, according to the judgment of

reason, and the feelings of the flesh, I had more reason to weep and lament, for sickness, sorrow, poverty and need encompassed me, and even good friends, who looked only at my outward condition, regarded me as much to be pitied, because it was necessary for me to pass the holidays in such a manner.

Now praised be the Lord, who pities me, praised be His name which He has glorified in me ! My soul must make its boast in the Lord, in whom, in spite of my unrighteousness, sin, nakedness, poverty and impotence, I have righteousness and strength. I will be joyful when He gives me joy, and sad when He wills it ; run in the way of His commandments when He comforts me, and abide with Him, cling to Him, cry after Him even when He hides Himself. Alas ! only preserve me from a dead, insensible, indifferent heart, my dear Saviour. That is the most pitiable state. Either a weeping or a rejoicing heart, or a constant, calm and gentle peace ! Give me of Thy grace, and only let me be conscious of the powerful operations of Thy Spirit. They help me to praise, but also to pray for true perception of Thy grace. Oh ! how should I escape if I were to be wantonly forgetful of such grace ? Since I began to write, it has almost appeared to be wrong to say this to you. I think, however, that I do not commit sin in yielding to the strong impulse to let you, the witness of my great anxiety and almost despair in N——, who have often since been constrained to listen to my complaints, know something of the refreshment vouchsafed to me, that you may praise the Lord with me. I know well, however, how easy it is to fritter away all the good by talking, therefore I will be quite silent and say nothing to anyone, seeing that the Lord hath stripped me more and more of all creature consolation and support.

This great revival was followed by a great suffer-

ing in the experience of Bogatzky's correspondent. She had been called on to attend another sick and tempted patient day and night, and wrote to him on the subject :

I cannot deny that I am sometimes afraid that, in these circumstances, often of extreme trial, consolation may fail, and I hardly know how to meet the numberless objections of unbelief and of the powers of darkness. My soul often cries inwardly and with such urgency to God that my powers become faint and exhausted by it, because I am obliged to remain alone day and night in this condition. Meanwhile, I thank the Lord, who makes my heart contented with His ways, and gives me a lively hope that they will end in love and blessing, and that sweet fruits of righteousness will certainly spring up to His praise from this seed of tears. In these circumstances we can easily see what a conflict faith is, and that there is greater power latent in the conflict than in the triumphant feeling of faith. Satan endeavours to make faith, the word, prayer, quite useless to her, as he did to myself formerly. Oh, praised be God who delivered me from this hell, so that I can believe, His word nevertheless is true, nevertheless He hears prayer, faith nevertheless is no fancy, but a work of God, although it is often contrary to sense, and not according to our thoughts, but according to God's wise purposes. His word and promise are fulfilled, but in particular a whole eternity is reserved for us, when the seed we have sown in prayer will yield abundant fruit. Had not God in grace turned away mine eyes from everything earthly and visible and fixed them on eternity, and given me knowledge and assurance of it, I should still have hesitated and should not have been able to understand anything and should have stumbled at everything. The present is not our true life, for the sake of which we are to prize every-

thing. It is too short to see the end of the ways of God. But God Himself must impress all this upon the heart, and comfort us if it is to be any help to us.

Some of the religious people in Saalfeld were strongly inclined to adopt the views which prevailed at Ebersdorf. Among them was a teacher from Jena, who, on one occasion, held a meeting in the castle. His address was, on the whole, very edifying, but there were some things in it of which Bogatzky could not approve. The duke and others shared Bogatzky's feelings, and a conference on the subject was arranged.

Among the matters to which exception was taken was the statement that no one could be a child of God who had not the assurance of the forgiveness of sins. One of the principal teachers in Saalfeld, wishing to mediate between those who held conflicting views, said, while he believed that persons who had not attained to assurance might be children of God, they should not be told they were so until the Lord Himself gave it to them.

This view did not satisfy Bogatzky: 'Many souls,' he said, 'were truly penitent, but were diffident and despondent, from the deep sense they had of their misery, and that they ought to assure them that they were children of God, and that their sins were forgiven, for it is written, "Say to them that are of a fearful heart, Be strong, fear not."'¹

He believed that injury was done by constantly

¹ Isaiah xxxv. 4.

insisting on the assurance of forgiveness, and taught that no soul should be unduly pressed, but that the diffident and despondent should rather be encouraged to believe. He thought also that injury was done by pressing individual experience on others.

In this connection Bogatzky narrates how, on one occasion when, in his earlier days, he returned to Halle from Silesia, he asked his friend Elers, to whom he looked up as a father, and who was a deeply experienced Christian, to tell him something of his experience that might be useful to him hereafter. Elers was silent for a time, and at length replied, 'Dies diem docet' (one day teaches another), and nothing more. Bogatzky did not like the answer at the time, but afterwards learnt to appreciate the wisdom of it he learnt that experience is the best teacher, that every doctrine has, to a certain extent, its own season.

A merely legal urgency, he says, is certainly not the part of a wise and faithful teacher, but a premature and unseasonable evangelism may also do harm, and betray people who are naturally light-minded into security. I have known many instances of this. Many teachers are anxious only that souls should rejoice at once, and not feel any anxiety. Many, indeed, warn people against all such anxiety. Many a soul would indeed be the better of having an anxious, broken heart for a time, in order that in its anxiety the carnal mind might become better known and mortified, also that the heart might be made more desirous of true Divine consolation, and that such consolation might be rightly used. The misuse of the law may keep a man from real evangelical Christianity, and do him harm, but the

misuse of the Gospel is more injurious, for it engenders security and levity, and leads to outbreaks of the flesh, whereas the misuse of the law tends rather to hold the flesh in check.

The death of Duke Christian Ernest of Saalfeld took place on September 4, 1745. His chief business in life had been prayer and supplication. The interests of the kingdom of God lay very near to his heart ; he prayed for its extension, and also for his princely relatives and for the whole land. He was in the habit of coming to Bogatzky's room and praying with him. Every week a meeting was held for united prayer in the Duke's own room. It was attended by the Christian councillors, cavaliers, and preachers. There was not a room in the whole castle in which the duke had not prayed. As he had been in life so was he in death ; his deathbed was a place of prayer. He prayed for hours together, earnestly interceding for his relatives in Coburg and Rudolstadt, and for his servants and subjects. On one occasion, collecting all his powers, he called out with a loud voice, ' Oh that not one remained behind ! '

In life the duke was often in a state of great anxiety and fear about his soul ; but on his deathbed, particularly at the last, he enjoyed great peace and assurance of eternal blessedness. He clung by faith to the Word, and through the Word to Christ, and cried numberless times, ' I will not let Thee go until Thou bless me.' ' And,' says Bogatzky, ' the Lord did not forsake him ; but most happily and gloriously

perfected him, and took him to Himself in perfect peace and living hope of blessedness.'

At the request of the Duke of Coburg Bogatzky wrote an ode to be sung in the church at the funeral. He shrunk from the task, but could not well refuse to undertake it. Amid much prayer and supplication he accomplished it. The ode met with general approval, and was sung with many tears.

In the last years of his life at Saalfeld Bogatzky had some trouble in connection with his sons. His eldest one had been three or four years at the Pædagogium at Oels. During this time he lived with an aunt, and a yearly allowance of 200 florins which he received was permitted to accumulate till the time came for him to go to a higher school. Moreover he had the prospect of obtaining a scholarship of 300 thalers at the University. It was given to another, and the whole situation was changed. Bogatzky was unable to send him to the University at Halle, but placed him in the Latin school. Soon afterwards a revival took place in the school, and a hundred of the pupils were converted, among whom was young Bogatzky. His second son had been placed at Köstritz, but at the duke's desire he had become a page at Saalfeld. What was to become of him on the duke's death was a source of anxiety to his father. After the death took place the Princess of Dargum wished to take him into her service, but the youth would not go. The Duke of Coburg, the brother of Duke Christian Ernest, had come to

Saalfeld during the last illness of the latter. Young Bogatzky was so charmed with the gay courtiers from Coburg that he wished to go there. The duke desired to take him, and several attempts were made to induce his father to give his consent. He would not do so at first ; at length, however, he was convinced that he ought to give it. The Princess of Dargum did not wish to press anyone who was unwilling into her service, and Bogatzky anticipated that his son would receive in Coburg the chastisement he needed on account of his self-will and disobedience. His conscience, as a father, was clear, as he had done everything that he could in the matter for the best interests of his son.

After the departure of the Coburg Court from Saalfeld, Bogatzky remained for some months at the castle, on account of the continuance of war. It was not until shortly before Easter, 1746, that he left Saalfeld. He first paid a brief visit to Köstritz, and then went to Halle, where he proposed to settle. At Köstritz he held a Biblical colloquy with some of the Christian courtiers, and with the tutor of the young people of the family. He also wrote a hymn on the assurance of faith and of a state of grace.

‘The Lord,’ says Bogatzky, ‘strengthened me to write this hymn with entire faith and true assurance of my faith. It was the means of strengthening myself, and afterwards was the means also of strengthening many persons who were tempted.’

CHAPTER VII

LIFE AND WORK IN HALLE—LITERARY LABOURS—LAST
DAYS AND DEATH

IN Halle he purposed to live in the town, but Dr. Francke, the son of his earliest friend, the founder of the Orphan House, offered him quarters in the Orphan House. 'I accepted it thankfully,' says Bogatzky, 'as a Divine provision, and when I entered into occupation of my room the words, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God,"¹ strengthened me. The Lord has faithfully fulfilled His promise to me. He has been with me in my dwelling, has stood by me in all my work, so that I could clearly perceive His presence, His assistance, and His gracious government. And Thou, mine eternally faithful God, wilt continue to be with me, wilt help me, whatever may happen, until blessed consummation! Amen!'

After settling in Halle he was soon engaged in varied work. The pupils of the Latin school who had come under the power of the revival, which has

¹ Revelation xxi. 3.

been already referred to, came singly, or several of them together, to him for spiritual instruction and edification; and when they went to Holy Communion, they came to him to prepare for it. He prepared for them and the other scholars the *Little Treasury for the Young*. The short couplets contained in it were specially printed in a smaller form under the title *Bound Little Sighs of the Heart*. Both of these books were reprinted more than once.

He was also asked to conduct a devotional meeting, which was attended at first almost exclusively by young noblemen and students of jurisprudence, but latterly by few except theological students. It was held on Fridays, and continued without intermission until 1767, save when he was absent from home or ill. At the meetings a chapter of the Bible was made the subject of conversation, in which several of those present took part; then Bogatzky selected the texts for the day from the *Golden Treasury*, asked one of those present to state the chief propositions, and then he added something himself. In conclusion he asked a worthy candidate of theology of the name of Schmidt, who was blind and had free quarters on the same floor of the Orphan House as Bogatzky himself, to pray. When Schmidt was unable to attend any longer, another was asked. Many of those who took part were in the habit of making their addresses too long, more like sermons, so that no time was left for Bogatzky to say anything. This led him to

revert to the method of a Biblical colloquy. He opened with prayer, said something on the texts for the day, and then called on someone else to give an address. This address Bogatzky followed up by some explanatory remarks, and, if any time were left, called on others, saying something himself after each speaker. Four or five persons were thus frequently enabled to take part in the proceedings. When, however, a strange preacher came to the meeting, an event which happened frequently, Bogatzky asked him to give the address. This meeting always caused Bogatzky the greatest anxiety, but he prayed for grace to preserve him from doing or from taking any harm.

The spirit in which he carried on the work, and the blessing which attended it, appear from his own words.

The more I feared, and trembled and prayed, the more I was able to trace the Divine assistance. The numbers who attended increased from time to time, so that the room became quite full. Blessing was experienced by myself and others, therefore I persevered and prayed to God that none might be led to come who did not receive a blessing. It was not fitting that I should concern myself about a crowd of people.

Very significant is what he says about his earlier and later experience as a teacher in the same connection.

When I was younger I could deliver an address without fear, nay with joy, but the older I grow the more fear and anxiety do I feel. I hear that this has been the experience of many servants of God who have finished their course.

The Lord will continue to help me in regard to this exercise that it may still further conduce to my good.

When the *Little Treasury for the Young* was ready for publication, Inspector Bötticher, superintendent of the publishing office in the Orphan House, suggested to Bogatzky the preparation of a series of fuller meditations on texts of Scripture for every day of the year. His state of health at the time led him to decline the undertaking. After repeated applications, however, he expressed his willingness to carry out an idea which he had entertained some years before, of writing a book, developing and expounding more fully the *Golden Treasury*. Bötticher preferred this idea of Bogatzky's to his own. The work was begun on New Year's Day 1747. One meditation was written every day of that year, so that at its close the work was complete. Such close and continuous application rendered it impossible for him to take proper care of his body. He passed some weeks in the country at the house of a friend for the benefit of his health, but continued to write every day.

The book was published during the following year under the title *The Daily House Companion for the Children of God*, consisting of edifying meditations and prayers for every day of the whole year on the biblical texts contained in the *Golden Treasury*, with index and preface.

It appeared in two large thick, double-columned quarto volumes, the first volume containing 1112

pages, and the second, exclusive of the copious indices of texts and topics, 1256 pages. Bogatzky had much misgiving as to its success, and was distressed at the thought of the heavy expense incurred by the Orphan House in its publication. Inspector Bötticher assured him that it would go off well and be blessed, and these expectations were fulfilled. Huge though the book was, it reached a third edition in 1766, and a fourth was issued in 1772-1773. There has been also a modern reprint. Touching its usefulness Bogatzky writes :

I have received numerous verbal and written testimonies that it has been useful to many souls, and also that it is used at worship at many Courts, and in many houses. And this is a fresh evidence that what the Lord blesses must be produced amid much pressure, pruning and humiliation. It deserves to be recorded to the praise of God that during the whole year I was quite free from all the temptations that at other times disquieted me, and that would have made the writing of this book impossible to me.

In the preface Bogatzky gives an account of the title, contents, and proper way to use the book. The reason he called it *The Daily House Companion* was because the meditations are for every day of the year, and are designed to be used not only by everyone for himself, but also in united family worship, ordinary and special.

The reason it was called *The Daily House Companion for the Children of God* was, not because

it was exclusively designed for believers, but because most of it was written for believers.

Heads of Christian households, he says, parents and masters, will not desire to tread the narrow way alone, to fear the Lord and to walk in His ways alone, but to have all who are about them and related to them as travelling companions to heaven, and as much as in them lies, after the example of Abraham, to command their children and their household after them, that 'they shall keep the way of the Lord, to do justice and judgment,'¹ that they may be able to say truly like Joshua—

'As for me and my house, we will serve the Lord.'²

The Gospels for the Sundays and festivals, and particularly the immoveable feasts, are especially touched on. The expositions of the texts are short, the application to the heart, in the simplest manner, is chiefly aimed at. Warning is given against novelties, errors and deviations from the Word of God. No new thing or strange doctrine is brought forward; the old church hymns are quoted, and also the catechism and writings of Luther.

The whole contents of this *House Companion*, says Bogatzky, are directed to the end of producing repentance towards God and faith in the Lord Jesus Christ, as also the fruits of repentance and godly living, and to attention being given to that too often neglected work—the right ordering of the house and preparation for death.

Sin, therefore, that may cause disquietude and death, is on every occasion recognised, and the disease of the soul

¹ Genesis xviii. 19.

² Joshua xxiv. 15.

is unveiled, the thoughts are directed to the Redeemer and Physician, the Conqueror of death and hell, to the crucified and risen Saviour in His great work of atonement and redemption ; consequently in most of the meditations, sometimes more briefly and sometimes more fully, the way of salvation is shown, and the need of true conversion is urged.

Also because, at the present time, there are many who are not truly converted, who do not dig deep enough, but under a little good impulse pass lightly over repentance and, without true contrition of heart, make haste to rejoice ; therefore not only is the decay of Christianity pointed out in gross sins, but also the inborn deep corruption of the heart, in order that everyone may attain to a deep knowledge of his misery and to true poverty of spirit, and be thoroughly converted, but not make a wrong application of the frequently recurring evangelical testimonies, and deceive himself with false consolation.

The book, rightly used, will not, he says, draw men from the Bible, but lead them to it, confirm them in Divine truth, and prevent them from being tossed about by every wind of doctrine. Like Holy Scripture, and other good books, it must be read with self-examination and prayer.

The 365th meditation (December 30) is the one which perhaps most fully illustrates the purpose of the book as indicated by the title and explained in the preface. We give it with some omissions, although it is very much longer than the meditations generally are. This, doubtless, was necessitated by the wider scope and more varied contents of the portion. Each meditation is prefaced by a prayer, and divided into

two parts, so that if deemed expedient, one part may be read at morning and the other part at evening worship ; the Scripture passage and prayer being repeated at the evening reading.

‘Except the Lord build the house, they labour in vain that build it.’—Psalm cxxvii. 1.

O Lord our God, who art the true Great House-Father, who hast long kept house and desirest Thyself to keep house in Christendom in all households, if men will only permit Thee. Give us grace now to act according unto Thy word and will in this matter, that we may be instructed and quickened thereby, and permit Thee to order and rule all things in our house, that we may guide our household affairs by faith in a manner that will be well pleasing unto Thee and fruitful of peace and blessing, so that Thou wilt delight to dwell with us and to care for all that concerns our temporal and eternal well-being. To this end bless this meditation, for the sake of Thine everlasting love. Amen.

Domestic and married life is treated disdainfully by many, yet it is the state out of which all other states spring, and if married life were led in a better way everything would present an improved aspect throughout Christendom. Therefore we shall discuss the subject of the housekeeping that is well-pleasing to God and blessed by Him, which is suggested by our text, and particularly hear Luther, on the Psalm whence the words are taken, speak upon the subject. Both of his expositions of the Psalm are very glorious, and should be read by all Christian heads of households, fathers and mothers ; and it would be well if these two expositions, along with his sermon on the married state, were specially printed,¹ in order to promote the reformation and improve-

¹ The sermon in question was published by Bogatzky along with the whole of this meditation in a separate form.

ment of domestic life. If housekeeping is to be well-pleasing to God and blessed by Him, the following points must be considered :

1. No one can keep house in a manner well-pleasing to God, unless he himself, in his own person, be well-pleasing to God, and be God's dear child and servant. For if the man himself do not please God, his words and works, and therefore his domestic affairs, cannot please God and be blessed by Him. The man must therefore be turned from all his sins, born of God, united to Christ and in Christ the Beloved be made acceptable to God. If he lives under the power of his sins, he is in a merely natural condition, and is not yet found in Christ, he is not acceptable and well-pleasing to God, and no blessing, but only a curse, rests upon himself and upon all his domestic arrangements. He is still froward, and it is written, 'To the froward Thou wilt show Thyself froward.'

A man who wishes to know that his house is rightly built must first have a living knowledge of Christ, and be rightly built on Him, and know that Christ is his all, and consequently that all things are his in Christ, or that in Christ he has a right to all bodily gifts. His faith, therefore, like Philemon's, must become effectual by the acknowledging of every good thing which is in him in Christ Jesus ; for all the good, the salvation, the grace, the blessedness in Christ is the only nourishment and strength of faith. Then he conducts his housekeeping in a truly believing spirit, and in a manner well-pleasing to God, in fellowship with Christ, for he seeks that Christ may be all and all in his housekeeping, and for Christ's sake, in whom he has all treasures, goods and gifts, he denies all earthly things ; for this denial which flows from the knowledge of Christ, forms part of the housekeeping which is well-pleasing to God, and is the best preservative from all unbelieving care about domestic wants,

—food, drink, and raiment. In true repentance and conversion he must first seek the kingdom of God, and become a member of the great household of God, a pious, obedient child in the house, and, as a faithful servant, fix his eye only on the will of the Lord, of the chief Head of the house, as his only aim and goal; then only can he begin to keep house in a manner well-pleasing to God. The head of a house should be helpful to the true salvation of his own, to their conversion or ever greater edification, and lead them to Christ. If, however, he himself is not converted, does not know Christ, nor fear the Lord with his whole heart, and is not duly concerned for the salvation of his own soul, how can he admonish, rouse, awaken and press his wife, children, and servants on the subject? No unconverted man, therefore, can keep house in a manner well-pleasing to God. Even if he prospers in his temporal affairs, he gets no real blessing for his own soul unless he is drawn to God as with the cords of love by means of the gifts and benefits for the body which he receives. Even this is according to the purpose of God that he should be led to repentance by His goodness, and reflect, ‘Oh, what does God do for me, unworthy sinner! Though I have so often offended Him, and deserved punishment from Him; yet He treats me well, and showers His gifts and good things upon me. Oh! I must not continue to offend Him by my sins, and to abuse His gifts by sin, but I will forthwith turn to the Lord, thank Him for His gifts, and use them all for His glory.’

When he does this all material gifts are a true blessing. If he is not truly converted, all gifts for the body will, by his own fault, increase his responsibility and be a curse to him.

2. Everyone who enters into the married state and domestic life must begin with a pure intention. The motives of many people in entering it are impure. They

think that in this state only can they accumulate many possessions—that is their aim and object. As the eye is evil, blinded, dark, so is the whole body, i.e. everything one does impure and evil. Everything is done with a view to this life, and care for the next life is put into the background. In this way it is impossible to please God, for the shadow is preferred to the substance, the temporal and earthly to the eternal and the heavenly, this life is regarded as the only one, and the earthly household is looked on as the home for ever. Every man, therefore, who enters into the married state should, at the entrance into it, think of the exit from it, of his end, and forego everything that may cause him compunction at the end. He should reflect that he will remain only a very short time in this life, in this state, and that it is only reasonable to order everything in the domestic and married state with a view to the life beyond, to heaven ; moreover, that it is the purpose of God, and should be his own reason for entering into this state, to help to build up the kingdom of God and not the kingdom of Satan. Everyone should examine himself as to the purity of his motives in entering into married and domestic life. The purer the motive of anyone is, the more will he enjoy, the more impure the motive of anyone is, the more trouble and distress will he reap, especially if he has known better before. Many a man gets a sack of gold on his marriage, and also a sack of sorrow and misery, and rightly so, because in marrying he has thought more of the money than of the person, or has inquired more for gold than for God. Because he delights himself in money and property, they often become a burden to him, and he is able to enjoy very little of what he possesses. Parents should take care, when their children get married, that they do not fix a covetous eye on the red earth, on a lump of gold, or they may find that their daughter comes back to them with red

eyes bemoaning her trouble and distress. Examples enough of that kind are to be found on every hand. Such persons begin their married life in a wrong and irregular way, for they look more to the earthly than the heavenly, more to money and property than to true godliness, and take more delight in the image stamped on gold and silver coins than in the image of God stamped on the heart. It is no wonder that no blessing, no joy is experienced in the married state when it is entered into in this disorderly and irregular way, and that everything goes wrong.

3. Married and domestic life must be begun in faith with God, that a man may not rush blindly on, but assure himself of the gracious will and fatherly guidance of God, and thereby all bitter things may be sweetened. 'The man,' says Luther, in his sermon on the married state, 'who says in his heart, Behold, dear Lord, I hear the married state is Thy work, and well-pleasing unto Thee, therefore at Thy word I will betake myself to it ; happen to me in it what Thou wilt, I shall be pleased and contented with everything' —whoever gets married at such a word of God, and acknowledges that the married state is the creature and work of God ; and that it is well-pleasing to God, finds pleasure and delight in it, although another, who neither acknowledges nor regards the word of God, finds nothing but pure disgust and wretchedness in it. And here the word is true, Proverbs xviii. 22, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." That is to find a wife when the heart is assured that its state, disposition, and work are well-pleasing to God. Many have wives, but few find wives. Why? They are blind ; cannot discern that it is God's work and well-pleasing to Him, that they live and do with one wife.'

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Would a man be sure of Divine leading, it is necessary

for him to seek counsel of God, and pray earnestly that God would lead and guide him by His counsel. On this point Luther says, 'Because a consort is a gift of God, you should, first of all, before you look to anyone, ask God to give you a pious wife or a pious husband. Although God could give you one without your asking, He will not do so, but wills that you should do Him the honour to acknowledge beforehand that it is His gift, to pray, and call upon Him from the heart, and say in your heart, "O Thou God and Father of our Lord Jesus Christ, vouchsafe and give me, a poor child, a pious man, or a pious wife, with whom I may live a godly life in the married state by the grace of the Holy Ghost." But some are so wise that they say,—that they presume to say, God forbid that I should ask for a husband or a wife, that would be a shame ; others, when this is taught from the pulpit, laugh at it and turn it into ridicule. But, dear son and daughter, you ought not to deem it a disgrace to ask for a pious consort, for you deem it no disgrace to ask for a healthy hand or a healthy leg.'

So then he goes on to say : 'As parents pray for their children, and children do nothing without the consent of their parents, the parents should not with fleshly purposes constrain and compel their children by force to act against their will and take any course.' If the married state and domestic life be not entered on in such a manner, and in particular with earnest prayer, everything will afterwards go wrong. 'Therefore,' says Luther, 'I teach and admonish so often that people should ask God the Lord for grace before they betake themselves to the married state, that he who will take a wife should cry to God earnestly beforehand, that He would vouchsafe to him a pious wife, and afterwards rule his whole life and household ; when this does not happen, a man takes a wife and thinks that all will go well and joyfully, as he supposed and intended in his first love ; afterwards,

however, when all things do not go well, when there is either some failing in his wife, or he is tempted in other things, he becomes, as Jesus Sirach says, "like a lion in his house and a tyrant to his servants." Then he repents that he has taken a wife, he gives up the government of the house, he goes one way, his wife goes another way, he breaks the pots, she breaks the pitchers, and everything goes to ruin.'

4. In order to make a blessed beginning of married and domestic life, a man should, particularly on his wedding-day, stir himself anew and unite himself with Jesus, pray earnestly along with his invited guests for a blessing on his married and domestic life. Great things depend on this first step in this state. If any day in human life is of special importance to a man, inasmuch as he obtained great grace by prayer, it is just this day. Hence in many places it is the praiseworthy custom for the bridal pair to partake of holy communion shortly before their wedding; the common people in the country, however, must come at the same time to the pastor to receive instruction how to begin their married life with heartfelt prayer. Christian, and not wanton and careless people should be invited to the wedding to join in prayer for a true blessing on those who are about to enter the married state. The wedding-day should be particularly hallowed by the Word of God and by prayer and praise. Such happy and blessed marriage feasts are to be met with here and there in our days, for which be God be praised. But how is it with the world? Excessive pomp and all kinds of extravagance are indulged in, and so much is given or bought for the sake of display that it is necessary to sell it again in a short time. They hear, it is true, the Word of God, in the wedding service, and hear a hymn or two, but afterwards quite forget God. People sit down to eat and drink, surfeit themselves with drinking, speak the most shameful things, just as if a wedding were a privileged occasion when

it was permitted to the unbridled tongue, which is set on fire of hell, to bring forth anything that fills the unclean heart ; at length people rise to play, to leap and dance, and appeal to the ancients, even to many ancient teachers ; whereas the sainted Dr. Müller, in his little book *The Degenerate Marriage*, has replied, showing that the luxury which is so freely indulged in on the wedding-day is one cause why marriages turn out so badly.

5. If any of us has entered into married and domestic life, or even into the position of a governor, and wishes to keep house and rule in a manner that will be blessed and well-pleasing to God, it is necessary above all things that he should let God the Lord be the master and father, and the supreme ruler of the house, and that he look upon himself only as a servant in the house, so that he may look upon and consider his entire housekeeping as God's housekeeping, as God's affair. For that is the chief thing, on which everything else depends, in the household affairs of every believing man ; then the housekeeping will be conducted in faith and love according to the good pleasure of the Lord, and consequently be blessed, if he regard himself as the servant and his wife as the handmaiden of the Lord, and look on God as the true Lord of the house ; this is our object in all we say, as David or Solomon who built a house to the Lord said, ' Except the Lord build the house,' i.e. governs, preserves and blesses the house, ' they labour in vain that build it.'

From this source, when the Lord is permitted to build the house, everything else flows that belongs to a house-keeping that is blessed and well-pleasing to God. For everyone who permits the Lord to build or keep the house and looks upon himself as a servant of the house only, acts according to the will of God in everything. His thought is, It is not my own, I occupy a rented chamber, for which I am responsible, I must order everything according to the

mind and will of my Lord, and not exercise full control over the disposal of a single penny as my own property. He looks in everything to the nod of the Lord, and spends everything just as He would have it spent. Therefore he always proves the will of God in everything, and prays that God would show it to him and give him faithfulness and strength to administer everything according to His will. The will and command of God are laid upon his heart, and he gladly orders everything outwardly in his household so that he may not be an evil and unfaithful householder. Without God's nod and will he finds it difficult to do or to give away anything, however small ; if he discerns God's will, however, he proceeds to do the most difficult things with alacrity, or to give away a great deal, according to the will of the Master of the house ; for he knows that what he gives is not his own, and that he himself will not be permitted to lack, but that everything he requires as the faithful servant and householder of the Lord will be given unto him. In such a manner he will conduct his housekeeping aright, in faith, without anxious care concerning his daily bread, and think, however things may go, the rich and mighty Lord will provide for everything.

6. Whoever permits the Lord to build the house will not build his house with sin, with pride, avarice and unrighteousness. For then Satan and not God would be the builder. It is of such an one that God says, Jeremiah xxii. 13 : ' Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; that useth his neighbour's service without wages, and giveth him not for his work ;' or, Habakkuk ii. 6 : ' Woe to him that increaseth that which is not his ! How long ? and to him that ladeth himself with thick clay.' All property, unrighteously gotten, with which a man builds and supplies his house, is nothing but thick clay, in which the poor soul must sink. However high or

securely a man may build, or however well he may think to supply his house, he is not safe from the punishment of God, and the words of Obadiah apply to him (3, 4) :

‘The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high ; that saith in his heart, Who shall bring me down to the ground ? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.’

Oh, how many a lofty castle, built with unrighteousness, is destroyed by fire, and is, as it were, a torch placed on high, that the punishment of unrighteousness may be seen from afar. Everyone who permits God to build his house will not only build and supply his house in an outward sense, but also, like Solomon, the house of the Lord ; that is, he will, as we said at the outset, prepare his heart by true conversion to be the habitation of God, and build on Christ, or, as Jude says, build himself on his most holy faith, and also help to build the whole house, the whole congregation of God, therefore will further the kingdom of God in every way, and help to provide churches and schools or Christian institutions. He will thereby bring no injury to his household in an outward sense, but, according to the word of Christ, bring blessing ; ‘All these things shall be added unto you.’ He who acts otherwise, however, and is jealous only about his own house, like the Israelites, and runs after temporal things, without concerning himself about the house and kingdom of God, alleging that he has no time for it, will obtain no blessing. In him will be fulfilled the words wherewith God threatened the Israelites, who said, ‘The time is not come, the time that the Lord’s house should be built.’¹ It is said concerning him and those like him, ‘Ye have sown much, and bring in little ; and he that earneth

¹ Haggai i. 2.

wages earneth wages to put it into a bag with holes.' This whole passage, Haggai i. 1-12, should be read and considered well in connection with housekeeping. For when household management is not prospered, and no blessing attends it, the reason often is, because the house and kingdom of God are put into the background, and the temporal alone is sought. In this connection everyone should consider well the words in the Book of Proverbs xxviii. 11: 'The rich man is wise in his own conceit ; but the poor that hath understanding searcheth him out ;' and : 'I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all' (Ecclesiastes ix. 11).

7. If God is to be the builder, the keeper or ruler of our house, the tiller of the land, we must entirely renounce our own wisdom in the management of our affairs, and pray continually in faith ; we must go in and out at all times and in all places with prayer, commending everything, the least as well as the most important, to the Lord ; consequently we must do nothing, even the very least thing, by our own strength, exertion, or labour ; if we do so we shall have no blessing and success, but everything will fall out crookedly. To presumption and self-willed running to and fro God does not give success in any matter, and certainly not in household management. He rather permits things to fall out strangely—to this effect are the words of Luther—that they should impress upon us the need of constant prayer.

'For, dear young nobleman,' he says, 'the reason things fall out so crookedly and strangely with you is not the fault of the food, housekeeping or wife, but of the folly of you and yours, because you dare to govern and maintain your house by your own wisdom and labour ; no, dear fellow,

you are not the man to carry it on alone. Another is required who is wiser and stronger than you are ; such power and might are not given to you, that you can manage these affairs by your own initiative, you are only an instrument by which God accomplishes His work. Therefore, come down a little, and place yourself under another master, and say, Dear Lord God, teach me Thyself, give me strength and wisdom that I may manage my house and property aright ; Thou art the chief ruler, I will willingly be Thy servant ; do Thou alone rule over me and guide me in such a way that I do not overturn and do injury, for I will gladly do all that in me lies. If it succeeds, I shall ascribe it to Thee, as Thy work and gift, and give thanks unto Thee ; if it does not prosper, I will patiently bear, for I can do nothing if Thou dost not help, Thou art the Creator, and orderest and doest everything in heaven and on earth, I am only Thine instrument. If we governed with such a heart, everything would go well.' He (Luther) says further, 'Therefore it happens rightly (if you will order everything by your own wisdom and without prayer), that you wear yourself out and run against yourself. For you should have done it unto Him and have prayed to God ; Lord, Thou hast given me wife, children and servants, dear Lord, help me to rule, and be Thou House-father, otherwise I shall accomplish little by my efforts.' Thus must we ever pray, and not permit ourselves to omit household affairs from our prayers, as we so readily do, but make prayer the first thing, for prayer does not hinder, but serves to the end of truly sanctifying outward affairs, so that they promote the glory of God, and are ordered according to the will of God, and are blessed. We must not think, this and that household matter must first be attended to, I will look after it first, and then pray, for in that case prayer is offered with a distracted heart, or is omitted if one piece of business that seems necessary follows another, and thus the whole

day is passed in a state of pure distraction. No, it should not be so. We should attend to God's Word and prayer early and before all things, and moreover afterwards, in the midst of business, sigh and supplicate, in order that the mind be not distracted or thwarted, but, although hand and foot be busily occupied in temporal affairs, the heart may turn to heavenly things, just as one weight of a clock goes down and the other rises up, and thus everything goes on right. That is quite possible. 'All that,' says Luther (*viz.* the labour and management of domestic affairs, or of government), 'should go no further than to the outward man, i.e. heart and mind should have nothing to do with them, for the care of them should not concern or trouble anything but the outward man ; i.e. the outward man should not be unemployed and idle, but diligent and constantly occupied in its office, co-operate, think, plan, care as an instrument, so that the hands may ever have something to do ; but the heart should ever in the midst of work sigh and cry to God for help and blessing ; also that the heart, while the outer man is occupied in work, should, instead of giving way to carefulness, address its prayer to God and say : "Lord, I wait on mine office, and do what Thou hast commanded me, and will gladly labour and do everything that Thou wilt have me do, only help me to keep house, also help me to rule," &c. This is such a great consolation that we can never give adequate expression to it, for, even if it turn out badly, you can nevertheless be content and comforted, and can say : God my Lord has willed it, I have done my part, if it has turned out differently from what I thought, the fault is not mine, for I am not the chief ruler or house-father, but only the instrument, therefore I cannot help it that it has turned out differently.'

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The eighth section treats of the obligations flowing

from the baptismal vow according to Lutheran teaching, and the excesses that were frequently indulged in at the feasts that were held in connection with the celebration of the rite.

9. In order to keep house rightly, in a manner well-pleasing to God, and continually to pray to God, it is necessary that a man should admonish his household to pray, and himself pray with and for them. He will obtain the greatest blessing for himself and for those dependent on him by prayer, and everything will be blessed to the right end. The proper training of children is, as shall hereafter be shown, the chief end in the married state and in domestic life. If he exhorts his children to pray, and stirs them up to do it, praying often with and for them, he will assuredly experience the Divine blessing, and though it may not be speedily and manifestly received, yet it will in due time appear, even though it may only be after his death, that prayer for his children has not been lost. They lie upon his heart, but upon the heart of the Lord Jesus much more. If children and servants see parents and masters earnest and diligent in prayer, a deep impression is made on them which they remember all their lives, and they also are stirred up to earnest prayer. Particularly parents and all married people must pray together every day. For the united prayer of married people is the best and most blessed part of their married life, for in future times they remember with joy the hours spent together in prayer (even when the Lord takes away one of them), and even in eternity they reap the richest fruit from them. If this united prayer be lacking, the best is lacking, particularly the best means of preserving true love and unity. The enemy will soon scatter there the seed of disunion and all suspicion and misunderstanding, if man and wife do not pour out their

hearts together every day. If this daily united prayer be kept up, all suspicion will always be at once obviated.

10. In order to keep house in a manner well-pleasing to God and fitted to secure His blessing, it is particularly necessary to be diligent in meditation on God's Word, that parents and masters read and meditate on God's Word diligently for themselves, and also impress it on those dependent on them, and exhort them to reverence and obey it ; as God himself testifies of Abraham :

‘I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment’ (Genesis xviii. 19).

All heads of households would do well to think of the words which Moses, shortly before his death, laid on the hearts of the Israelites by the command of God :

‘And these words, which I command thee this day, shall be in thine heart :

‘And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

‘And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

‘And thou shalt write them upon the posts of thy house, and on thy gates’ (Deuteronomy vi. 6-9).

They ought to apply these words to themselves, and as Luther says in his note upon the passage :

‘Always to keep and practise God's Word, that it may neither rust nor be darkened, but may ever remain fresh and clear in the memory and speech : for the more, he says, any one acts upon the Word of God, “the fresher and clearer it becomes, and it may truly be said, the longer the clearer. If, however, the word be not acted upon, it is soon forgotten and becomes powerless.”’

The Word of God, as David says of himself, must be the song in the house, and therefore by means of prayer and the Word of God their house must become a true house of God, where they hold domestic divine service every day, and build themselves and their household up on the Word of God.

Then before all things they should read Holy Scripture themselves, and also other writings in harmony with the Word of God every day. If they pray and meditate on the Word of God continually, all they do shall prosper, according to the promise of the first Psalm, and the promise made to Joshua will also be fulfilled in their experience, as it is written in Joshua i. 8.

‘This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein ; for then thou shalt make thy way prosperous, and then thou shalt have good success.’

So Moses says to the Israelites :

‘It is not a vain thing for you ; because it is your life.’

When the Word of God is constantly read and obeyed in a house, so that the kingdom of God is sought before all things, and the eternal and heavenly preferred to the earthly ; then a house is well kept, because the greater and more important has precedence of the less, and God blesses such orderly housekeeping. Of this Solomon speaks in the Book of Proverbs xxiv. 4 :

‘By orderly housekeeping¹ shall the chambers be filled with all precious and pleasant riches.’

This order does not consist in merely prudent outward good management, which is indeed necessary, but especially in showing godliness before all things ; for godliness is profitable to all things, therefore also to a blessed housekeeping ; and from it result the most precious and pleasant riches,

¹ Luther's version. *By knowledge*, A. V. English.

viz. a contented heart. For it is a great gain (great riches) when a man is godly and contented. God certainly gives every outward thing that is necessary to make us contented and satisfied. The outward is merely the addition ; the more we seek the kingdom of God, and the more diligently we read the Word of God and pray, and buy spiritual gifts from the Lord, the more God gives the addition, as in ordinary business we acquire much if we buy much. God gives us as much as we need, and blesses all our affairs, so that even our bodily wants are not neglected. For He has said : ‘I will never leave thee nor forsake thee.’ Prayer and the Word of God are no hindrance in work, but bring pure blessing on all work. Hence the ancients have bequeathed to us the true and edifying proverbs : ‘To have well prayed is to have half done one’s work. Going to church’ (and so in general, meditation on God’s Word) ‘is no hindrance.’

II. To a housekeeping that shall be well-pleasing to God, it is necessary to make not only our own salvation, but also the salvation of those dependent on us, the chief thing, and to this end to train the children in the nurture and admonition of the Lord. To this end God gives children, that they should be trained and prepared not only for this life, but also for the next, for heaven ; that they may be a source of joy to their parents not only here, but chiefly there, in eternity. Therefore, parents must not only strive that their children may prosper and be happy in the world, but that they may be blessed. They must train them, not according to the mind of the world, but according to the mind of Christ, and make it their chief solicitude, their chief business in their domestic and married life, that their children may become true children and temples of God, and profitable to the kingdom of God. They must not, however, aim at making them half-and-half, but wholly Christian, and useful

in the kingdom of God ; they must not mix God and the world, willing that their children should be blessed, but desiring also that they should be great and rich and high in the world. For then the eye is evil, and the whole effect of their education will be that the children serve God and mammon, God and the world lying in wickedness, and in many respects will be like the world. They must ever remember that they have their children only for heaven, that the world is only a thoroughfare, that in this thoroughfare they must consider the best and most blessed means of furthering their progress to heaven. Were parents to keep heaven as the goal before their eyes, and to reflect, we are here only for a short time, we and our children are created not for this life, but for that ; we have our children only for heaven, whither all should go, there we shall dwell for ever ; if, I say, they considered this, they would be freed from many needless cares. A man would not build castles in the air with his children, nor think of great things in the world ; he would not be captivated by the outward advantages, the honour, riches or so-called good fortune that his children obtained, but would rather be anxious that they should not be injured by them. Nothing would gladden us more than what helped our children heavenwards, than the discovery of traces of God's special gracious government and guidance, and being able to believe that it will be well with our children. Thus parents would be able best to moderate their natural sadness and sorrow when God took away their children ; for if we viewed our children as given to us only for heaven, and kept this in view in all our actions with respect to them, when God took them away well prepared, we should at last, even if not immediately, praise and bless God that as far as the children were concerned the end was attained, and as far as concerned ourselves we should attain the end of God better by making use of these strokes of affliction as a

means of preparing ourselves for heaven, or should become more heavenly-minded and in particular truly little and lowly. For the lowliness, humility and simplicity that flow from faith are the most important elements in preparation for heaven, which God seeks to impart unto us more fully by taking away those whom we love. Hence, the following words of a hymn made a powerful impression on an upright servant of God when his wife died :

‘How measured is the heavy load,
’Neath which our burdened hearts were bowed,
That we might humble be.’

If we do not truly understand the purpose of God in joy or sorrow, and make heaven our object in everything, our whole housekeeping, including the training of children, will be full of disorder and disquietude. And if parents only care, and strive zealously, that their children may one day have great possessions and great honour upon earth, and do not show greater anxiety that they may obtain eternal possessions and honour, their solicitude is not of the right kind, and they do not show true fatherly and motherly fidelity and love towards their children. Though they love their children ever so tenderly, it is only a fleshly, sinful and foolish love. For is it not folly to desire that their children should be rich, honoured and happy, and not to know whether they are truly blessed? Ah no! Every believer will prefer that his children, if it must be so, were beggars and truly godly and blessed, than that they rose to a high position in the world and became great people, but did not walk uprightly before God and were in danger of being lost. God will demand from all parents the neglected souls of their children. Therefore Luther has said, in his sermon on the married state, ‘A father may easily deserve hell and hell-fire about his children if he brings them up badly.’

And in the sermon on the duty of keeping children at school, he says :

‘God has not given children and support for them in order that thou alone shouldest have pleasure in them, or bring them up for worldly pomp. Thou art earnestly commanded to bring them up for the service of God, or thou shalt be thoroughly rooted out, with child and all, that everything is condemned that thou layest on them, as the first commandment says,

‘I “visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me.”’

Parents may well lay this to heart, that they may make the Christian training of the young the chief business and concern in their households, and not undertake anything in their own strength, but remember, ‘Who is sufficient for these things?’ How easily a mistake is fallen into in this way or that—at one time by too great gentleness, at another by too great severity ; for the fleshly tenderness of mothers particularly does great harm to children, and permits them to grow up self-willed and self-opinionated, so that they become heady, and cause no end of trouble and difficulty.

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The heads of households, mothers or fathers, must not only care for the souls of their children, but also for the spiritual welfare of their servants. We find a beautiful example of this in the case of the first believer converted from among the Gentiles, in Cornelius, who gathered together his whole house, children and servants, in order to bring them to faith in Christ, as they, when Peter arrived, were all present in the sight of God. That was the first church in the house among converted Gentiles.

12. If the nurture and admonition of children, as well as the exhortations to servants, are to be truly blessed, it is

necessary for parents and masters and mistresses to maintain a circumspect and holy walk, and to shine as lights in all their ways. Women should not speak in the public congregation, but at home they should be good teachers: in particular they should so walk before God that others also, and especially their own children and servants, may be won by their quiet walk. As, moreover, the master and father should be a priest in his own house, and have his pulpit in every place, so should he preach by his whole walk. But what vexation do many parents and masters and mistresses cause to their children and servants without thinking of the woe specially threatened against them. What good does all their speaking and exhortation do when they pull down by their walk everything that they build up by their speech? Children and servants often pay more heed to the walk than to the words. If anyone who holds the office of a teacher publicly preaches precious truths, but afterwards forgets what he has said in the pulpit and acts contrary to it in his own house, that is a true abomination of desolation.

13. In order to keep house in a manner well-pleasing to God, it is needful for married people to live together in love, peace, and unity, and also to keep all dependent upon them in unity, so that their houses may be true temples of peace, where no clamour, no quarrelling, and no strife are ever heard, but where all live together in peace and love. For if, according to Psalm cxxxiii., the Lord promises life and blessing where brethren dwell together in unity, this blessing will be seen to rest on the unity of married people, which unity is all the more, quite particularly necessary in the highest degree between husbands and wives, if pure disquietude, vexation, and ill-success are not to be the result. There must, indeed, be unity in the Spirit, in the Lord, according to the mind and Spirit of Christ. For unity according to the earthly and fleshly mind brings no blessing, but only a

curse and injury, with it. If, for example, both are agreed, from covetousness, to run about from morning to night, only after the earthly ; to be hard and unmerciful towards their servants and other work-people, or to overreach their neighbours, or to conform themselves to the world, to make a show and live in luxury, that is an evil unity that fights against God. True unity between married people must be according to the Word of God, or a fruit of the Spirit, and must be obtained by prayer. The Word of God says that the wife must be subject to her husband. Mere nature is unequal to this, it must be wrought by the Holy Spirit, and much prayer is required for it. Merely natural love is not sufficient, and the best Christian wives have been ready to acknowledge that it has been necessary for them to pray much and often for this obedience according to the Word of God. One who was a model of a godly woman, who was most willingly subject to her husband, confessed that she had sought this gift and grace from God with many tears. As the husband, however, is the head of the wife and a figure of Christ, therefore he should have the mind of Christ, and love, nourish, cherish, and care for his wife as for his own body, even as Christ does for the Church. Of this point Luther speaks in his sermon on the married state very impressively.

‘For the rest, the husband should love his wife even as his own body, as St. Paul says to the Ephesians in the fifth chapter : “so ought men to love their wives even as their own bodies. He that loveth his wife loveth himself.” Listen how finely the apostle teaches how the husband should behave towards his wife, that he should not look upon her as if she were a footcloth, for she was not created from the foot, but from the rib of the man, from the middle of the body, that the man should not hold her to be anything but his own flesh and body, and treat her as tenderly

as he does his own body. If it be black, he does not reject or cast it away on that account ; he cherishes and cares for it, and although he does not always treat it in the same way, he holds it always for good : so should he do with his wife. And although another wife may be more beautiful, better, more persuasive, more prudent, wiser and healthier than thy wife, still thou shouldest not love her even as thine own body. No, no ; but thou shalt love thy wife as thine own body, and though she may not always be the same to you, have patience with her, as with thine own body.' In another place he says 'that a husband should consider, although another were even more beautiful, prudent and pious, yet no other is so beautifully adorned nor should be so beloved by him as his wife, for on his wife hangs the beautiful ornament, namely, the Word of God, "so ought men to love their wives as their own bodies." This ornament would hang on no other, therefore his wife should please him better and be more beloved by him than all others.'

As these last words often make a deep impression on a Christian husband, so may all men consider them particularly when their wives are not in all points what they would like them to be ; and when many great defects are to be found in them, married people on both sides should be on their guard lest the enemy, the worst disturber of the peace, should rouse suspicion and jealousy and cause disunion ; for many a husband or a wife begins to think evil, unrighteously, of his or her partner, if he or she only speaks a word to another person. That is a real plague which renders unity impossible. Difficulty also may spring up between married people particularly in regard to the training of children, if the mothers perhaps are too gentle and tender towards the children, and they allow the children to observe it. That gives occasion to many an injurious outburst of disunion, whereby much good is hindered. If love and unity be

necessary among all believers, it is doubly needful among married Christian people. This Christian unity, which is generally necessary, is particularly required among married people in relation to the training of children. And if they have upright preceptors, they must also be at one with them. If, however, they have occasion to find fault with them, they must act in such a manner that the children will not lose their love and respect for their teachers, and the teachers will not be disheartened. Christian teachers who love their children and who seek their true wellbeing are very rare and are a great boon. When parents have such preceptors, they should have patience with them, although they observe many a weakness, as they are commonly young, and inexperienced also. Preceptors should consider, however, when they have many things to suffer, that they also are at school, and can learn more in the midst of suffering than at the high school. They must persevere ; otherwise, when they run out of school, and do not learn patience, and are unwilling to suffer anything, they may escape a little suffering only, so to speak, to rush into the arms of ten other afflictions. Preceptors are generally students of theology : they should be true Timothys. What does Paul write to Timothy ? He says three times in his Second Epistle to him, *Endure*. In the first chapter, eighth verse, 'Be thou partaker of (or suffer hardship with) the afflictions of the Gospel ;' in the second chapter, at the third verse, 'Endure hardness, as a good soldier of Jesus Christ ;' and in chapter four, fifth verse, 'Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.'

Thus must they suffer with the Gospel, with their instruction, and take note of this threefold admonition. It is impossible to pass through the world in a truly blessed manner without suffering, without having to submit and

humble ourselves, or giving in anything that is not against the truth, and learning to bear the yoke in youth. Jeremiah calls this a good thing. This patient spirit is necessary to you, and all who are in the house, if everything is to go on harmoniously in it and to be blessed.

‘Lord, let the unity of the Spirit speedily rule in every house, in order that everything, particularly the training of children, may be truly blessed, that a new world may soon grow up, wherein righteousness dwells and peace and love kiss each other !’

Evening Portion.

14. If a household is to be blessed by God, and well-pleasing to Him, it is necessary that idleness should be avoided, and every member be diligent in his own place. For, although our work may not produce anything, God has commanded us to work, and it is part of the divine order which God will bless. The declaration of God, ‘In the sweat of thy face shalt thou eat bread’ (Genesis iii. 19) refers to everyone. Therefore Paul says (2 Thessalonians iii. 10), ‘For when we were with you, this we commanded you, that if any would not work, neither should he eat ;’ whereas it is written in Psalm cxxviii. 2, ‘For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee.’

‘There it is plainly written,’ says Luther in the sermon already referred to, ‘if thou wilt be a God-fearing husband, and walk in God’s ways, eat the labour of thine hands : if thou doest that God’s blessing will be given, as it is said here, “happy shalt thou be, and it shall be well with thee,” i.e. first, He will be thy gracious God and Father through Christ His dear Son, then He will so bless thy work that thou shalt support thy wife and thy whole household by it ; and as the 34th Psalm says,¹ although the rich, who boasted

¹ V. 10. Luther’s rendering of the verse, in his translation of the

and trust in their riches which they accumulate, must lack and suffer hunger (for it all slips through their fingers), they that fear the Lord and support themselves in their calling with God, and honour, without deceiving their neighbours, by the work of their hands, shall not want any good thing. That is, God will so bless their labour, that when they look into the corners of their houses they will not find any of them empty, although both of them, as man and wife, have come together into poverty ; yet God the Father, whom they love and fear, will vouchsafe and give unto them food and drink, clothes and maintenance, even though they may be wretchedly off. For this reason we should take notice of the little word, and write it on the walls of our rooms, "Happy shalt thou be, and it shall be well with thee." Of work, says he, no man dies, but by idleness people die ; for man is born to labour as the birds to flying.'

15. In work a man must beware lest he fall into covetousness and carefulness about his support, or unbelief, and through covetousness only runs about and makes haste to be rich ; for in such a course a man will not prosper.

Thus a man often injures himself even in bodily respects by his eager running to and fro, or he gets a great deal together, and suffers much in his soul, or he has much disquietude, trouble, and distress about his riches, and before he is aware of it he must leave them.

He must leave them all to strangers, nay, more, even to enemies. Therefore a man must work not from covetousness, but in obedience towards God and God's order, in faith and love, and not desire to extort anything by his labour, nor rely upon his labour, his prudence ; and if God

Bible, on which his exposition is based, is : 'The rich must be in want and suffer hunger,' &c.

The words of his version of the clause are : 'Die Reichen müssen darben und hungern.'

blesses him, ascribe everything to the grace and blessing of God, and therefore think constantly of the words of Solomon (Ecclesiastes ix. 11), 'The race is not to the swift, nor the battle to the strong ; neither yet bread to the wise, nor yet riches to men of understanding.'

Yes, the words on which we are meditating, 'Except the Lord build the house, they labour in vain that build it,' are properly speaking directed against unbelieving hasting to and fro, against trusting in labour, and against all unlawful carefulness about household matters and maintenance. On this point Luther speaks excellently when he says, 'Many a one says who permits himself to be frightened away from domestic and married life, "Many things are needed in a house." Item : One learns well with a wife. That is to say, he further adds, they do not see who does such a thing, and why he does it, and because human wit and power do not see the store here, and cannot help, they will not enter into it. Thereupon they fall into unchastity if they remain outside, or into covetousness and carefulness if they enter into it. But here is the consolation. Let the Lord build and keep the house, do not interfere with His work ; it is for Him to provide, not for thee. Let Him who is Lord of the house, who keeps house, provide. Are many things needed in a house ? Well, God is greater than a house. He who fills heaven and earth will be able to fill a house, especially because He undertakes it and permits it to be ascribed to Him in praise. It is not remarkable that many things are needed in a house of which God is not the Lord. Because thou dost not see Him who should fill the house, all the corners must seem empty indeed. If thou lookest to Him, thou wilt never be aware whether there is any empty corner ; every one seems to be full to you, and every one is full. If it is not full, the visions is at fault, as it is with a blind man who does not see

the sun. To him who sees rightly, however, the Word of God turns round and says, not many things are needed in a house, but much goes out of a house. Thus if we see that housekeeping should and must be carried on in faith, then enough is there to lead us to acknowledge that it does not depend on our doing, but on God's grace and assistance. But we are not thereby to understand that He forbids us to labour. We should and must labour ; but not ascribe the maintenance and fulness of the house to the labour, but only to the goodness and the blessing of God, for when we ascribe it to the labour, covetousness and carefulness forthwith spring up, and we think that with much labour we shall acquire much. Hence it happens that some labour exceedingly hard, and have scarcely bread to eat. Others take it gently with their labour, and plenty flows in to them. The reason of this is that God will have all the glory, for He alone gives all the success. If thou wert to plough for a hundred years, and do the labour of all the world, thou couldest not make a stalk spring up from the earth ; but God, without all thy work, while thou art sleeping, makes a stalk from the grain, and many a grain of that, as many as He will. Therefore the Psalmist in this place will sanction the labour, but reject the care and the covetousness, for he does not say, the Lord builds the house, that no one should work at it, but except the Lord build the house, they labour in vain that build it, as if he would say, Work a man must, but it is in vain if he works alone, and intends to maintain himself ; his labour will not do it, God must do it. Therefore, work also, that thou mayest not work in vain. Then, however, thou workest in vain when thou art anxious and retest on thine own labour for thy support. It is fitting that thou shouldest labour, but the keeping and maintenance of the house belong to God alone. Therefore thou must keep these two things far apart, labour and building or keeping the house,

as far as heaven and earth, God and man, are from each other.

‘For declare, who lays the silver and the gold in the mine so that we find them there? Who puts such blessing in the field that corn, wine, and all manner of fruits grow out of it and all beasts live in it? Does the labour of man do that? Yes, indeed, the labour finds it, but God must put it there and give it if the labour is to find it. Who puts the power into flesh that it brings forth the young, and the world is full of beasts, fishes, &c., each one born after its own kind? Do our labours and care do that? By a long way not; God is beforehand, and gives His blessing secretly, so that it brings forth abundantly. Thus we find that all our labour is nothing but finding and lifting up the goodness of God; that it can neither make nor preserve anything.’

Everything, therefore, depends on God’s blessing, on letting God Himself rule and dispose of everything, and on looking in childlike confidence for every blessing from Him, and not sinking into carefulness about our support and into unbelief; but on conducting household affairs according to the nod and will of the Lord; nay more, on letting Him be Lord of the house, and looking on ourselves merely as servants in the house. Thus shall we be best delivered from unbelief and from carefulness about our support. For one then reflects, the house-keeping is not mine, but God’s, therefore the care for my house is God’s care. We sing again and again—

He watches, keeps us and provides,
Power over all in Him resides.

I am only a servant of the house—a house-servant, or a householder who gets something to administer and to account for to his Master, who dare not be anxious whence he gets anything. He leaves that to his Master; he is only

solicitous to apply according to the will of the Master of the house whatever he gets, and to put it out here and there as the Lord wills ; when that is done, and the money given to him on account is expended, he has no more trouble nor care about it, but he tells it to his Lord, and obtains again everything that is necessary. Just in this way may and should we act towards the living God, the true Master and Father of the house, and not set ourselves up to be master of the house and interfere with His office ; for then we should have the trouble and reward of being plagued with unbelief and carefulness about maintenance.

Often, however, not only do parents fall into carefulness about needed provision, but they infect their children with it, particularly the daughters, who perhaps remain at home. Then everything is drawn into the shameful carefulness about maintenance ; and it all comes from not looking to God and allowing Him only to be Master of the house and to build it. If that were done, the father of the house would say, I am only a servant in the house ; and the wife, I am only a servant-maid in the house ; and the daughter, I am only the little maiden in the house. How dare we assist our God to govern and keep house ? How can we venture to sin before Him and interfere in His office ? We have no need to be careful and unbelieving ; we have in our God a rich, mighty, wise, and kind house-father, who has long kept house ; He will care for everything and give everything that is necessary. Thus should all act in the house. In this way satisfaction, happiness, and blessing are enjoyed by a household, because the care and gracious government of God can be traced and seen every day. This kind and rich Master of the house does all things well, and cares for all, so that we must exclaim, Happy are we in having such a Lord !

16. It has been already said that we must wait in faith

for everything from God. Consequently, it is necessary, in order to keep house in a truly believing spirit and in a manner well-pleasing to God, that patience and hope should be kept in exercise, that endurance under trial should be shown, that the school should not be forsaken, if God does not immediately come to our help and give His blessing, and that we should not become impatient in time of great anxiety about temporal support. It often happens that many sink into utter despondency when things do not prosper as they wish in their domestic affairs or their profession ; nay more, even wish to throw up their present profession, give up their house, and begin something different, or to try many new plans in their professions if they remain in them, and to become rich, as it were, by force. In such cases the proverb is often verified, ‘Two kinds of handicraft two kinds of misfortune.’ True believers do not act so, but learn to wait on God and hope in Him—to wait patiently till the end, as we pray daily at table in the words of the Psalm cxlv. 15, 16 :—

‘The eyes of all wait upon Thee ; and Thou givest them their meat in due season.

‘Thou openest Thine hand, and satisfiest the desire of every living thing.’

They know that they already have all their store for all their lives beforehand for themselves and those belonging to them in the hand of God. God is sure to open His hand and give them all that they need. But He does it, as it is here said, ‘in due season,’ not when and as we think, but when and as He sees that it is most needful and most blessed. Therefore, they wait upon the Lord and keep quiet, though it may not yet be in their hands, because there is assuredly enough in the hands of God for them, and in due season it will be given to them into their hand also.

It is in general God's way to try even Christian people at the beginning of their married and domestic life. They often begin with debts, and do not see how they are to be delivered from them. Many cases are known to me in which matters had come to extremity. One misfortune after another came upon them in domestic affairs, and they were about to give up ; others in their trade or profession had no customers and purchasers, and thought of forsaking their calling ; others, again, who lived on the interest of their money, lost both their capital and their interest, and thought of another means of support ; but as they persevered in faith, patience, and hope, and waited upon God for help, the Lord helped them at last in a wonderful manner, and gave them to experience what they believed about Him, viz. that He is our Father in heaven, who knows what we need (Matthew vi. 32). Particularly He showed His fatherly care for them when He gave them children. All newly-married people should observe this when they meet with much trial and discipline in their profession and household affairs. If God gives them children, He will assuredly give them everything that is needful for their support, whencesoever it may come. If God gives them many children, they should not give ear to unbelief, nor become careful about temporal things—what they shall eat, what they shall drink, and wherewithal they shall be clothed—nor permit their faith to be weakened, but rather strengthened. For it is certainly true what Luther says : We eat with the children, not the children with us. So may we believe the more the Lord gives us children to bring up for His glory, the more He gives also what is required for this end. If we only train the children for His glory, there will be no lack, for we are engaged in His service, and He will not let us want anything that we need.

17. In order to keep house in a way that shall be blessed

and be well-pleasing to God, because we regard ourselves as servants of the house, we must not forget the poor who come before our house, or the poor of the house who do not beg, but willingly open our hand and scatter the seed bountifully. For what the proverb says is quite true : ' Giving does not impoverish.' No one is poorer for the alms which he gives in faith and love, but is so much more blessed ; for he fulfils the will of the Lord of the house, who has commanded him to have compassion on the needy, who has given him more than he requires that he may communicate therefrom to the poor. For He has constituted everyone to whom He has entrusted more than he needs an almoner and steward of the poor. If anyone deals with the means entrusted to him as a faithful householder or servant of the house, and gives this and that to the poor, for which purpose it is given to him by God, he does the will of his Lord, who will graciously approve it, and will not permit him to come short and suffer want. For who would ever permit his diligent sower or faithful house-servant to suffer need ? How could our God do that ? No, He will bless you all the more. Reason itself can understand that. But we have, moreover, express promises that God will richly repay liberality which has been shown in faith and love ; for it is written in Proverbs xix. 17 : ' He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given He will pay him again.' And in the 112th Psalm, 3rd verse, it is said of the righteous, ' Wealth and riches shall be in his house.' Is not that great wealth and great capital when we can lend something beforehand to the great rich God ? Whoever can lend something to a great worldly lord must indeed be rich. God regards the alms given to the needy as a loan and capital given to Himself. He will give high interest ; there will be no lack, but pure blessing, riches, and abundance for there is first

of all a believing and satisfied heart, contented in God, which is the greatest blessing and riches. Therefore there will be in due season everything that is necessary ; the supply of bodily needs will be provided without any anxious care or running hither and thither. Whoever in such a manner does much good in faith and love will certainly be blessed in his household and make the best provision for his family, for it is written in Psalm cxii. 2, ‘The generation of the upright shall be blessed.’

On this subject Luther says :

‘Why will the seed of the man that feareth the Lord be mighty upon the earth? They have the blessing of God ; they shall be blessed ; the blessing of God shall be in the house of him that feareth God. Therefore will the father be blessed, the son and the son’s son ; the children must have enough. Although they have not a farthing at the time, and they have no money nor goods in store, it must come in due season, and though all the world suffer hunger they shall be satisfied. For in another place, in the 37th Psalm, verse 19, it is written, “in the days of famine they shall be satisfied.” David himself says further, verse 25, “I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.” “It must not come to this, that his seed lack what they need.” If parents believed this, they would think more of how they might lend to the Lord by giving to the poor, and so lay up capital in heaven, than of having a large capital outstanding among men. And if children believed it, they would not look with a jealous eye at the love and liberality shown by their parents ; for they would know that it would do them, the children, no injury, but would bring them nothing but blessing, and the capital lent to the Lord by the liberality of their parents would be the largest, best, and most secure capital, for which God would give [them high interest. But

how many such persons, believing parents and children, are there?’

18. As in a household generally there are all sorts of people, not only man and wife, but also children and servants or other inmates ; it is necessary to a Christian household on which the blessing of God rests, that all should unite and do everything in their power that the blessing of God be not hindered. The children should consider that the parents have much labour, trouble and care in their housekeeping, that it is all chiefly on their, the children's, account that they may be provided for in soul and body. The children should lay to heart all this care, trouble and labour of their parents, thank God for it, and be all the more obedient and reverential towards their parents, and not by their disobedience hinder the blessing to themselves, the children, from their parents' management of the household. If they have Christian parents, and do not tread in their footsteps, but go on wilfully in their sins, the blessing of their parents cannot rest upon them, but God permits things to grow worse in temporal matters with such disobedient children who have Christian parents, in order that they may perhaps repent, like the prodigal son, and the prayer of the parents may be heard, that the children may yet save their souls. Would children have things go well with them, and the blessing of God, alike in soul and body, rest upon them, and escape the curse and the threatened penalty on disobedient children, let them be obedient to their parents in the Lord, and help their parents, and as a consequence themselves also in the best way, by co-operating in the management of the house.

Let servants, men and maidservants, and other inmates, do their parts lovingly, faithfully and carefully, for the Lord will regard it as done unto Himself, and abundantly reward it. The reward is bestowed chiefly in eternity, but is also

often given in time, and among other things frequently consists in this, that the Lord procures for them in their turn good servants ; on the contrary, unfaithful or perverse servants who cannot keep a single secret of their masters are punished by being treated in the same way when they become heads of households and must keep servants. They often get such obstinate, disobedient, lazy, or unfaithful, and even thievish servants, as they themselves have been. Likewise also disobedient children are punished with disobedient children, for the *jus talionis*, the law of retribution, has not ceased. No food suits some servants, but they are full of dissatisfaction and give their masters much trouble, and it often happens, as has already been considered, that such people afterwards fall into great poverty, and are very glad to eat what they formerly despised when they were in service, nay more, even cast away or otherwise permitted to be wasted.

19. In a household all must help each other, and help each other to bear the domestic troubles and burdens. Particularly the husband and wife must help each other to bear all tribulation and distress, that are bound up with their domestic and married life, and therefore also the domestic cross laid specially upon themselves, must have sympathy with each other, must comfort, counsel and help each other, and lighten the burden and weariness of this life to each other, stir up and confirm each other's faith, that neither of them may be enervated by trouble and sink under it. Therefore as the man is said to be the head of the woman, and he must have sympathy with his wife in her need, and cherish and tend her as his own body ; and as the wife is said to be the helpmeet of her husband, so must she help him according to her ability, by her care and work for his bodily need ; chiefly, however, she must help him in spiritual things, in respect to the welfare of his soul and preparation

for heaven. Many a one has a helper, but, alas, of such a kind as helps him to disaster, bodily as well as spiritual, as much as in her lies, to hell rather than to heaven.

Therefore, finally (20), they have both to consider that God has brought them together chiefly for the purpose of being helpful to each other in relation to that life, and that they may journey as companions together to a blessed eternity, that they may encourage each other daily, and that neither of them should be left behind. For one of them at one time, the other at another, becomes weak and is prone to become indolent and weary in well-doing ; then the other must guard against weakness and drowsiness and stand all the more firmly. Even if the husband then were not yet converted to the Lord, or had completely turned aside, the wife must not permit herself to be led astray, so that it may not be said of her husband, He hath married a wife, and therefore he cannot come.¹ No, in the case of a husband who is still far from the Lord, the wife who fears the Lord should all the more come to the Lord, all the more earnestly strive, pray, and plead, and walk all the more circumspectly, in order that her husband who is still ignorant may be won and come to the Lord. Many a man excuses himself on account of his wicked wife, but no excuse avails before God, and consequently not an unbelieving wife. For if a man says, 'I have married a wife, therefore I cannot come,' the answer might be given, 'Bring your wife with you, or if she will not come, come you all the more earnestly to the Lord, and walk all the more circumspectly ;' thus perhaps the wife also may yet be won. Many an unbelieving husband might make the believing wife better, and so further her salvation, or *vice versâ*. For all things, and therefore an unbelieving husband or wife, must work together for good to those who love God. If he has brought the burden on

¹ Luke xiv. 20.

himself by his own fault, yet acknowledges and deploras it, God then makes everything, even his own mistakes, turn out for the best.

But when both parties fear the Lord from the heart, they go forward to heaven in each other's company, and ever keep that glorious life of joy, that beautiful house prepared for them above before their eyes, and so regulate their household that they never forget their goal, but direct everything towards it. If this goal be ever kept before their eyes in their whole household management, it will give them the best rules for their guidance, and keep them from falling into carefulness about maintenance, into unrighteousness or any other domestic sins, and will also be a great comfort to them in all their troubles, because they know that everything tends to their blessedness ; the wives, in particular, in all sicknesses, pains of child-bearing, and other trouble in connection with their children, may assure themselves of this : that all things conduce to their blessedness if they only continue in the faith. Therefore should they reflect, we bear the burdens and sufferings of domestic and married life for a short time here ; but everything will be transformed to pure joy and delight there. Here there is no domestic cross so small that it shall not bear rich fruit in heaven, if she guide all her domestic affairs, especially the education of children towards heaven, and look upon herself and her family and dependants only as pilgrims, that have no abiding dwelling here, but occupy only a rented chamber ; there above, however, they are citizens and members of the household, and thither as upright merchantmen they direct all their business and course of life.

By these twenty points every one can prove himself, how he has conducted his household during the past year, and whether he has been a true house-father or house-

holder, whether he is converted or not, whether he knows Christ truly or not ; for the living knowledge of Christ is the best means of keeping house in a manner that shall be well-pleasing to God. He will find on self-examination to which class he belongs. If he finds that he has hitherto not been a true Christian house-father, and has not kept house in a manner that is blessed and well-pleasing to God, let him make the close of this year, yea, this very day, the close of his unblessed housekeeping, and let him reflect now on the last account he will have to render ; for he does not know how soon it will be said to him, ‘Give an account of thy stewardship, for thou mayest be no longer steward.’¹ He must certainly one day, whether he believes it or not, give an account of his whole stewardship. How shall he then stand before the true Lord of the house ? How many sins will he find ! How should he make haste to turn unto the Lord, that death may not overtake him and take him away unprepared ! Christian heads of households, fathers and mothers, will also prove themselves herewith, and find many things in themselves to amend. They will gladly stir themselves up anew to conduct the affairs of their domestic and married life better in the future, in a truly godly manner, in faith and love, and with a right object and goal in view, viz., heaven and yonder life. They will always conduct their household better as God’s affair, and do everything at the nod of the chief Lord of the house, and rely trustfully on His help, and believe the Lord will now build their house and provide for everything. They will expect everything from His hand, and when they get anything they will use and apply it as true faithful householders, according to the will of the Lord. They will receive or part with anything, and not trust in what they see and have in hand, but they will have all their store, their capital,

¹ Luke xvi. 2.

they will have their cash-box, only in God's hand, and regard God's cash-box as theirs, and their cash-box as God's ; consequently as they take everything out of His rich hand and cash-box, they will squander and mis-apply nothing, but also lay up nothing, as their Lord would be dishonoured. They know well that as He has given Christ unto them, He also gives everything to them from His hand and resources, which they can need for His honour in temporal things ; so that their and their children's salvation may be furthered ; for Christ has procured that also, and they will never shrink from any expense for the instruction of their children, that they may educate for the praise of God and may be led to Christ. For that is the chief thing in the domestic and married state, when God conducts the housekeeping and builds the house. Then the chief House-father will certainly permit no lack to exist.

Prayer.

Now, Lord our God, be and remain with us, the Lord of the house ; we will gladly let Thee build the house and order and dispose and govern everything according to Thy good pleasure ; then, everything will conduce to pure blessing and salvation, and lead to heaven. Let our whole housekeeping be Thy housekeeping, and in all respects be well-pleasing unto Thee ; seeing that our heart and house are right for heaven, yea, everyone is built on Christ, and we truly believe as Thy servants and children, walk before Thee with an obedient childlike spirit, and at last, when our housekeeping on earth is ended, come together into Thy house, as the house of our dear Father, and rejoice together for evermore. Amen.

Help me to fill my place,—work for eternity.

Help, stand Thou in my place, Lord of my household
be !

Help, for a godly head to be to all I'm bound,
Help, that I as a servant may be faithful found !
Help, that I and my house to Thee may ever live,
Help, and our portions bless, peace and love with it
give,
Help soul and body too, help faith, ward off all care,
Help me and mine into the kingdom here and there.

In the year in which the first part of *The Daily House Companion* was published, in 1748, he wrote two hymns for the jubilee of the foundation of the Orphan House, which was celebrated on July 14. They were received with much approbation. In the following year he collected his hymns, which were published in 1750, under the title,

The Practice of Godliness in various Spiritual Songs for Universal Edification, by the author of the *Golden Treasury*.

In the preface, dated September 17, 1749, he says :

The songs have been written at various times and in very different circumstances, but always because the Lord in His mercy drew my soul to Himself and kindled a spark of the living knowledge of His Son Jesus Christ in my heart. Hence all these songs flowed from the acknowledgment of the truth which is after godliness (Titus i. 1), the confessedly great mystery of which we find in Christ Jesus, in His incarnation and meritorious work. I have in these songs kept in view ; not so much artistically arranged words, as the subject matter itself. I have not written with high, splendid, figurative or dark, but with plain, often biblical words, according to the prompting of the heart, just as the subject on each occasion presented itself to my mind, at

one time in pictures and similitudes, at another without them. It has been my custom for thirty years and more to write a song whenever I experienced a powerful awakening, or on any other special occasion, and to use it for my own edification.

In addition to those contained in the *Little Sighs*, he wrote, in all, four hundred and eleven hymns. He quotes many verses from them in the *Golden Treasury*, in his *Thoughts on Conversion*, and *The Daily House Companion*. Many were printed, in some cases by friends without his knowledge, and, in others, by himself, in different collections. The Cöthen collection of hymns, written by the poets of the late Pietistic school, contains several by Bogatzky. Some of his hymns have already been quoted in the course of this biography in connection with the events and experiences that suggested them. The following is a rendering of his most famous hymn, the classical missionary hymn in Germany :

Wake, oh, wake, Divine Inspirer
Of the early witness band,
And the watchmen, ever faithful,
Who on Zion's ramparts stand !
Through the world their word doth ring ;
Men to Thee in crowds they bring.
May we see Thy fire enkindled,
May it through all countries run,
And the whole world learn, Lord Jesus,
All that Thou in grace hast done !
Great the harvest Thou dost see,
Yet how few the reapers be !

Clearly hath our Saviour spoken,
And hath taught us thus to plead ;
Lo ! Thy children's hearts are stirring,
Deeply do they feel the need.
Hear them, Master, when they pray,
And, it shall be done, now say !

Hosts of servants, Lord, commission,
Power upon them all bestow ;
Tarry not, make haste to help us,
Satan's kingdom overthrow ;
To the earth's remotest end
Let Thy kingdom soon extend.

May Thy word the wide world over,
Freely run and all illumine ;
May the fulness of the Gentiles
Crowding unto Thee, Lord, come !
And awake Thine Israel—
May they too Thy praises swell !

Lord, restore the ways of Zion,
There once more a pathway make ;
Chase away all dark delusions,
From the path offences take.
Church and school forever be
From all hireling spirits free !

Make each school Thy Spirit's workshop,
Do Thou rule as Sovereign there.
Work in every youthful spirit,
May they all Thine image bear.
Give true men to teach and pray
And to guard Thy church away.

Love, O Lord, to Thee is praying,—
 Love enkindled by Thine own.
 By Thy breath Divine inbreathèd,
 O Thou who art Love alone !
 When in lowly love we pray,
 All from love expect we may !

Thou Thy glorious work wilt finish,
 Judge and Saviour both art Thou ;
 Human woe Thou wilt abolish,
 Though Thy way we know not how.
 Faith will never cease to plead,
 Thou dost all our thoughts exceed.

The first edition contained 362 hymns. The second edition, published in 1757, contained 396 hymns, and the third, which appeared in 1771, contained 411 hymns.

The Queen of Denmark, the consort of Frederick the Fifth, took such delight in Bogatzky's hymns, that she ordered three hundred copies of the collection, for the purpose of giving them away and gave a handsome contribution towards the expense of producing a second edition in large type. The first was a duodecimo book, and the type was very small.

Bogatzky's own account of his hymns has been quoted. The estimate in which he is held as a sacred poet in Germany to-day is fairly expressed by Dryander, in his article in Herzog's *Encyclopædia*.¹ He says—

¹ Second edition, vol. ii. pp. 523, 524. Leipzig, 1878.

As a hymn-writer he is one of the most important of the Pietistic period, and many of his hymns have become familiar in the service of praise in the church. Of his hymns it is true in the fullest sense that they are the expression of his spiritual experiences and circumstances. While the secret of their power to attract and edify lies in this fact, they often lack the objective congregational attitude of the church hymn, and many of them are therefore more suitable for private devotion than for public worship, on account of their subjective tone. They are less distinguished by lofty flight and wealth of thought than by the warmth and inwardness of sensibility, the earnestness and depth of the aspirations of faith, the noble simplicity of expression, the Biblical colour of which nevertheless fails sometimes to reach true popularity, owing to his predilection for Old Testament images and allusions.

With this estimate agrees the judgment expressed by Dean Koch in his *History of Church Song*. He says :

From his better songs there breathes a stimulating mental glow, and an agreeable inward warmth of faith, without the sickly sentimentality of most of the other contributors to the Cöthen collection ; he has more of the moderation and simplicity of the older Halle poets.¹

Towards the end of the year 1750 and in the following year we find Bogatzky making journeys that show him in a new light to us, and that furnished the occasion and materials for writing and publishing some books. The first of these journeys was made

¹ Vol. iv. p. 475. Third edition, remodelled and throughout enlarged. Stuttgart, 1868.

in company with a friend, Baron Bachoff von Echt, Prelate of Camin, to Stöckey, Hohenstein. The journey was arranged by the baron for a purpose which he disclosed to Bogatzky on the way. In Hohenstein there was a certain pious young lady of noble rank, of the house of Stöckey, called Miss von Hagen, who had been suggested to the baron as a suitable person to be his wife. He had been in Stöckey about a year before, and desired to solicit her hand, but circumstances arose to prevent his doing so, and he left without taking any step towards the realisation of his wishes. Now he asked Bogatzky to accompany him. On the way the baron fell into a state of much fear and anxiety about his project as they drew near to Stöckey. Bogatzky wrote a short hymn for his confirmation with a pencil in the carriage.

On their arrival they were coldly received by the lady's parents, because their daughter had refused to marry one of their friends, whom she regarded as a worldly man. It was thought that the baron's visit was a concerted matter. Bogatzky had a conversation the day before their departure with the father, who was very much opposed to the match at first, but at last was so much moved, that, with tears in his eyes, he gave his consent. He desired Bogatzky to speak on the subject with his wife, who, however, had been brought round beforehand by her younger daughter, who was an earnest Christian. The baron

had good hopes of attaining his end, and the treatment the visitors received on the last day of their stay was quite changed.

The following Easter Bogatzky accompanied the baron to Stöckey on the occasion of his marriage. On this journey he was charged with a commission having reference to the younger sister of the lady who became Baroness von Bachoff von Echt. It was to ascertain whether she would become the wife of a Mr. von Below. Most of the members of the Stöckey family had gone to Magdeburg to attend the funeral of Canon von Munchausen, so it was arranged that the young lady should travel in the same carriage as Bogatzky and his friend to Klosterbergen, whither Mr. von Below had been directed to go, and where he had an opportunity of seeing Miss von Hagen without her knowledge. He then decided to seek her hand, and asked Bogatzky to give him his further assistance. When some time afterwards he found an opportunity of prosecuting the suit on behalf of his friend, he was successful in inducing the parents to give their consent. The young lady also, after earnest prayer and supplication, expressed her willingness to follow the Divine leading. Bogatzky was present at the marriage at a later period of the year.

The books referred to as owing their origin to these journeys were *Confidential Intercourse with God and our Saviour Jesus Christ*, consisting of pious meditations and prayers for the strengthening of faith,

written and now published for general edification ; and *The Danger of Apostacy*.

The experience that led to the preparation of the first-named is thus recorded by Bogatzky himself. He was on his way to Stöckey to be present at the marriage of Baron von Bachoff at the time. The baron was his companion on the journey. Bogatzky says :

The Lord stirred me up to prayer, yea, to right earnest persevering prayer. This was very necessary for me at the time, for I then encountered a severe temptation to which I should have succumbed if I had not been prepared for it by much prayer. The Saviour made this temptation work for the best, I learned to know myself in it, was humbled and purified, and made ready to accept with contentment all the guidance given me and all the privation sent to me. For I had not the nursing and attendance which my bodily health required, and for want of which I was very near to a wasting sickness. Another benefit resulted from my temptation, in that I was led to write a book which has proved a blessing to many.

He began to work at the book on the journey, and continued to work at it in Stöckey.

Thus, he says, I found many an alleviation in my temptation. For I looked chiefly only to myself in writing, and sought so to confirm myself by personal confidential intercourse with God, that I might depend on Him alone, and be free from all impure dependence on the creature. The Lord made me thereby even less dependent on any other, so that I had enough in Him, and was contented with all His leadings. On my return to Halle, I continued this

work, and prepared also an appendix to it which was separately published under the title, *Edifying Thoughts concerning the Fatherly Heart of God and the Lord's Prayer*. Both of these essays the Lord has blessed to many souls, as I have learned from many oral and written testimonies.

In the preface to the *Christian Reader* he says :

In preparing this present book I have sought to arouse myself and others from God's word to become better acquainted with the heart of God. All men who seek happiness and peace, and would attain to the highest state of well-being, should acknowledge God their Saviour and cultivate confidential intercourse with Him. Those who do not enjoy this intercourse with God are in a most unhappy state. Therefore this book is written for all, and may be useful to anyone, in whatever state he may find himself to be. For although only believers, and not unconverted men, can have confidential intercourse with God, sufficient direction, it is hoped, is given in some meditations, which treat of true conversion, how, such persons may attain to confidential intercourse with God, and consequently to true well-being, or become truly quiet, satisfied, and happy.

Yet this book will, with the Divine blessing, be useful chiefly to believers, and more especially to the timid and weak, and excite and allure them to faith and confidence toward God ; just as I have sought in my timidity in the degree indicated to arouse and confirm myself in the faith. For I have not written as one who could boast of any special faith, or any special measure of confidential intercourse with God, but rather as one who is still conscious of great defects therein, but at the same time has some little insight into the elements of this confidential intercourse with God, and into the necessity, possibility, and blessedness of it. Hence I have put together much that I could only find in the Word

of God, and that is fitted to bring us into such confidential intercourse with God.

Confidential intercourse with God consists chiefly in this, first, that we listen to what God says to us in His Word, and then speak to Him in return in prayer. Therefore, not only do several of the meditations treat the subject of prayer, but each of them is closed with a prayer, and all of them lead to prayer.

There are thirty-nine meditations. They begin with the Fall ; set forth the state of man by nature ; the mediation of Christ ; how we attain to confidential intercourse with God, and what are the conditions and means of maintaining it.

The following is Meditation 24, with some omissions. It is headed :

Of great drowsiness and unfaithfulness, as two great hindrances to prayer and confidential intercourse with God.

As watching and prayer are ever joined together, and the last cannot exist without the first, therefore great sleepiness or remissness in the watchfulness which is so often inculcated is one chief hindrance to prayer and confidential intercourse with God. For when we do not watch we are careless, negligent, full of excess, distraction and security. We do not dwell alone, withdraw within ourselves into the house of our heart, and do not keep our heart, eyes, mouth, and tongue ; then all sorts of things can readily penetrate into the heart through the eyes and ears as through doors, that we are not aware of ; as one who is always looking out of the window does not notice if something comes stealthily into the room and defiles it. When, therefore, so much that

is against God steals into the heart as a result of remissness in watchfulness and taking heed on our part, the peace of God and confidential intercourse with Him are much hindered and interrupted. For the poison of sin that has entered the heart, the love of the world and lust, produce either entirely false peace, fleshly rest, which more than anything hinders, yea, even drives away the peace of God and rest in Christ; or if the rod of discipline of the Holy Ghost pursues us, such sweet worldly lust and love is afterwards turned to pure bitterness, anxiety, and disquietude, and the peace of God and confidential intercourse with Him are much disturbed, especially when the poor heart is already too much pre-occupied and will not cast out what it has so greedily taken in. Yet the rod of Divine discipline, which is needed, always smites the heart, then there is manifold distress and need and one falls into prolonged disquietude.

Oh, how necessary it is to watch every moment, lest the poison of many a secret sin should enter the heart again, or many an idol should captivate it and draw it away from the living God, and deprive us of all power, as the heart of Solomon was drawn away from God and from confidential intercourse with Him when he loved so many strange women, and as Delilah captivated Samson so that he entered into too great intimacy with her, contrary to the will of God, and so lost his power and his life. Our Saviour says, 'Watch and pray, that ye enter not into temptation' (Matthew xxvi. 41), plainly indicating that if we do not pray we shall certainly fall into temptation. For there are always enemies enough who assail us first from within and then from without. If we will not watch, we shall not only be tempted, but we shall also fall into temptation. The enemies fall upon us unawares, find us unarmed in a state of carelessness, and easily overpower and overthrow

us. Then it is necessary to be early on our guard, to make vigilance the door-keeper of the heart, and to keep the heart and eye watchful all the day, wherever we are, that our enemies may not fall upon us suddenly and turn us away from God. If many an one had watched he would not have lost his freedom, his power and his peace ! O Lord, make us truly watchful !

Furthermore, if we do not continually watch we shall not know when our God will hold confidential intercourse with us and visit us in grace. We are not at home when our hearts are not watchful, when they are swept out and distracted, and do not open them at once, as Tauler says : ' When God would often visit His friends in grace and hold confidential converse with them, He does not find them at home.' Then He cannot work all kinds of good in us continuously ; for we do not give heed to Him on account of the noise, the distraction of our senses and thoughts ; and hinder the work of grace and the peace of God, so that the Lord cannot do us good, eat, drink with, and refresh us, or, according to Revelation iii. 20, cannot sup with us. For we are heedless and sleepy, and do not open the door unto Him immediately, and afterwards come into trouble and need when the Lord goes away and hides Himself, so that we cannot find Him soon again and enter into confidential intercourse with Him. To this we may in some measure apply the words of the Song of Solomon, v. 1-7 : Jesus, the Bridegroom of our souls, will gladly come in to His friend and feed and give her drink, therefore He says, verse 1 : ' Eat, O friends ; drink, yea, drink abundantly.' But the Bride says, verse 2 : ' I sleep, but my heart awaketh ; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my dove, my undefiled ; for my head is filled with dew, and my locks with the drops of the night.' Then she answers, ' I have put off my coat ; how shall I put it on ?

I have washed my feet ; how shall I defile them ?' She does not open even to him, she is still too sleepy and inattentive. What follows ? ' My beloved put in his hand by the hole of the door ' (i.e. He only threatened that He would come as a thief in the night, if I did not awake and open to Him), and then she says, ' My bowels were moved for Him.' Then the soul is afraid, and peace and joy are turned into sadness, trouble and pain ; consequently the pleasant intercourse with Jesus is very much, and often for a long time, interrupted ; for although the soul rises at last and opens to Him, He is gone ; and although the soul seeks Him, that is in His Word, yea, although it calls Him, i.e. prays to Him earnestly and supplicates Him, yet He does not answer. The fifth and sixth verses treat this : ' I rose up to open to my beloved ; and my hands dripped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock. I opened to my beloved ; but my beloved had withdrawn himself, and was gone ; my soul failed when he spake ; I sought him, but I could not find him ; I called him, but he gave me no answer.'

That is a sad and painful condition when the soul must not only forego the sweet, lovely and pleasant intercourse with Jesus, but also experience much bitter pain, even when it lifts, as it were, the hands in prayer to the Lord and unbolts the door of the heart and opens it to Him, which may be signified by the myrrh that runs over the hands and fingers on to the lock, and actually takes place in experience. Yea, the soul comes into greater and more prolonged need. She goes hither and thither seeking consolation, help, and healing from men, because she does not find her friend, cannot discern His near and gracious presence ; but she is often sore smitten and wounded, as the seventh verse describes. From all of which we sufficiently see how

necessary to undisturbed, confidential and pleasant intercourse with Jesus it is that we always watch, and never fall asleep and become careless.

O Lord Jesus, preserve me from this for the sake of Thy wounds. Behold, we have a sleepy, careless and secure heart, and though Thou dost awake us ever so effectively, yet do we go to sleep again. O do Thou Thyself so awaken us, O Keeper of Israel, and preserve us Thyself from all such sleepiness, sloth and carelessness. Awake us thoroughly once more, and never permit us to fall asleep to the injury of our souls, but awake us anew daily, that we may early and truly awake in spirit unto Thee every day, every morning, and may, moreover, be watchful every hour of the day, or stand upon our guard and see where any foes or dangers lurk, so that no foe may attack us in sleep or when we are unarmed and fall suddenly upon us, that nothing may turn us from Thee and disturb our peace or our confidential intercourse with Thee, and divert us from our aim. Preserve us as the apple of Thine eye. May our eye be ever watchful, and keep the goal continually in view. Let not a single hour in our whole life pass away in which we are not truly valiant and watchful, and fix our heart and eye alike on the goal in a blessed eternity ; so that we may be found watchful at the last hour, and may fall asleep in peace and awake to eternal life. Amen.

As a lack of watchfulness hinders confidential intercourse with Jesus, unfaithfulness and weak compliance with the flesh, as when a man does anything or leaves anything undone and fails to keep what he has vowed and promised to the Lord and what is the duty his position and calling require of him as necessary to true fidelity, not only from ignorance, heedlessness, and haste, but against better knowledge and conscience, and even against the admonition

and reproof of the Holy Spirit—such unfaithfulness hinders it still more. This is to be unfaithful in belief or trust, unfaithful in love. With such unfaithfulness the weakness of the flesh is connected, for the flesh, and particularly its ruling passion, the bosom sin, the darling lust is considered, and a secret understanding is entered into again with the enemies of God, and audience is given to them,—that is pure unfaithfulness. We are not faithful in the life of faith, and in the conflict with the flesh we do not strive in faith and with earnestness of purpose ; we despond and think, particularly in the conflict with the chief enemy, the darling lust, we shall not overcome, the Lord will not give us strength enough ; yet if we are only faithful, if we only wish to be faithful and pray for true fidelity, the Lord is certainly faithful and graciously rewards the least faithfulness a thousand-fold by faithfulness in return. He helps us in everything, and consequently helps us to overcome our darling sinful lust and bosom sin. The Lord will certainly not deny us the help and power of God when we have the greatest need of it. He will not permit anything to happen to us we are unable to bear, and will so order it that all temptation shall issue in such a way that we shall be able to bear it. His faithfulness requires this, and to this testify the words of Paul, 1 Corinthians x. 13 : ‘There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.’

We are not faithful in love, i.e. we coquet with the world again, and set our hearts on the poor and imperfect creatures, on men or other things and not on Jesus only, and will not deny ourselves anything for His sake and let it go, or will not have enough of Him and of intercourse with Him, but will divide the heart between Him and other things.

This is a powerful hindrance to the full secret, and confidential fellowship of love with Jesus, and if we were ever so near to Him, our Saviour, and were quite in His heart, and could lovingly enjoy His sweet peace, we should soon forsake Him again through such unfaithfulness, and lose the peace of God, or the ointment of His sweet name, yea, everything good. For an unfaithful heart is like a cask with holes or a sieve ; it is impossible that the Lord can pour out into such hearts the stream of His peace, the anointing oil of His Spirit, of His name. Who would ever pour precious water or balm into a sieve or a vessel with holes ? If we would keep ourselves in the peace of God, and let the peace of God keep our hearts and minds, and go in and out of His Holy temple, before our God and Saviour, as truly anointed kings and priests, and hold truly confidential intercourse with Him, we must carefully avoid all unfaithfulness, as the greatest disturber of peace and as the true partition wall between God and us ; and whenever we observe any unfaithfulness, humbly deplore it before Him, and be more faithful in the future, or pray all the more earnestly for renewed faithfulness, especially if we have abundantly experienced already how much unfaithfulness has injured us and hindered the peace of God and confidential fellowship with Jesus.

In the exercise of true fidelity, when we are true to Him in faith and confidence and also in love, we shall know and experience the fidelity of our Saviour ever better, and see how mightily He preserves us and carefully watches over us, and causes goodness and mercy to follow us all the days of our life.—Psalm xxiii. 6.

O Jesus, Thou faithful Shepherd and Bridegroom of our soul, preserve us from all unfaithfulness, and make us truly faithful in faith and love, that we may ever become more

confidential with Thee, and may experience also Thy faithfulness every day, yea, behold wonder upon wonder of Thy great faithfulness as a Shepherd, and daily praise Thee for it until we shall celebrate Thy faithfulness yonder eternally !

Faithful Bridegroom of my heart,
I can choose none else but Thee,
For in Thee and Thee alone
Can I e'er contented be.
When myself in Thee I lose,
To Thee only give my heart,
Peace and joy then fill my soul,
Grief is in this world my part.

Thee, Thee only would I have—
How Thy faithfulness doth cheer !
That, when all things fail, ne'er fails,
Helping me to persevere.
Thou dost pardon and dost heal,
Thou hast bound Thyself to me ;
In each other we abide ;
We can never parted be.

Another group of books owed their origin to the desire expressed by two lady friends, the Countess of Wernigerode and Mrs. von Below, that he should write something about the sufferings of Christ. He wished first to write upon the birth, then on the life of Christ, and so to pave the way to the consideration of His sufferings. But before any of these he issued a work on *The Overflowing Knowledge of Christ* in 1752. In the following year the three books on the Incarnation and Birth of Christ, the Life of Christ on

earth, and the *Meditations on the Sufferings of Christ*, appeared. The last-named was written with much difficulty. He says, in his *Autobiography*—

In writing these meditations I passed through much humiliation and inward suffering. For no one can meditate on the sufferings of Christ in a truly fruitful manner, if he does not himself, at the same time, pass through a certain measure of suffering. I do not now refer to merely natural sympathy and compassion, for that is no longer needed ; for Jesus having overcome the sufferings of death, has entered into His glory. And Jesus, on His way to Golgotha, did not wish the women to weep for Him from natural sympathy, but rather that they should weep for themselves and their children. But suffering in meditation on the sufferings of Christ consists in thinking and acknowledging, in connection with each of the sufferings of Christ, that we were the cause of all His sufferings, and that we have been His enemies, His betrayers, crucifiers, and murderers ; this must cause us grief and bow us down. For this cause our hearts shrink from it, for we are not willing to look on ourselves as such poor and great sinners, and such aggravated enemies of Christ, and people who have the words “poor sinner” often in their mouths, but at the same time show indifference and levity towards sin, are not poor penitent sinners. More is required in order to be that.

In 1754 he published his *Meditations on the Resurrection of Christ*, a book which, he tells us, was much blessed to himself in the writing. It treats of the superabundant power of the resurrection of Christ which is wrought by faith. *The Life of Christ in Heaven* appeared about the same time—

in connection with which, he says, the Lord gave me many an opening into the Gospel, and particularly permitted me to see more of the imperishable life and occupation we may expect to enjoy from Jesus in heaven.

This book, he says, as I afterwards learned, was blessed to other servants of God. Those souls are hindrances to themselves, and have not the whole Gospel, who are not sufficiently mindful of what Jesus is now doing for us in heaven, and particularly that it is His unceasing occupation to pray for us, and to make us happy for ever (Hebrews vii. 25).

Further He is specially and continually occupied in freeing us from an evil conscience, and preserving us in undisturbed peace, consequently in the right, new, and living way, the true New Testament way, and making us quite sure of an eternal blessedness, that we may enter with all freedom of heart into the holy place.

This book was followed by *Life in the Spirit* and *Edifying Thoughts of the Holy Trinity*. Concerning these two publications he records an interesting experience.

When he was once passing through a prolonged temptation, when he felt nothing but weakness, nay more, complete exhaustion, darkness, and unbelief, and was unable to pray, he entered the book depôt of the Orphan House, and read a criticism of these two books which was lying there. The twenty-third meditation of the first-named book, which treats of the way in which the Holy Spirit helps our infirmity, was referred to. He read the review and the passage quite through, and the light broke out in the darkness.

He hastened home and read the whole meditation through once more, and, with renewed strength, was brought out of prolonged temptation and weakness.

Among the other books that he wrote during this year (1754), one is worthy of special mention. It was *A Dialogue on the Way of Blessedness, for Carriers and Country People*. It was written at the request of a friend who had much to do with carriers, and was an expansion of a conversation that Bogatzky once had with a certain carrier. The book was largely circulated by many people who were actively engaged in furthering the kingdom of God. One friend placed 200 copies at Bogatzky's own disposal, to give away during his walks in the fields to carriers passing to and fro. The book was repeatedly reprinted and the appendix, *Edifying Thoughts for Country People*, was separately issued, at the desire of a pastor in Dresden who wished to distribute a large number among the people in the villages under his charge.

In 1755 he wrote and published three books. The first, *The Christian House-School*, in two parts, owed its origin to a sermon in which the preacher said, 'People have a quite perverted catechism in their heads, and therefore do not receive the true doctrine except in so far as they think they can harmonise it with their false doctrine.' Each lesson was divided into four parts. In the first, there was clear and simple exposition. In the second, what

was false was pointed out. In the third, the application was made to all the members of the household. In the fourth, the whole was recapitulated in the form of question and answer.

The other two books produced this year were : *What Lack I Yet?* and *Incitement to full Faith, or What must I do to be saved?* In the first of these two he had his children in view, and wrote in order to test and awaken them. In the second, he aimed at the confirmation of his own faith.

‘During the work,’ he says, ‘he was perceptibly strengthened in faith and made ashamed of his unbelief.’

Should I not, he wrote, amid so many incitements and allurements to faith attain to pure faith, and how is it possible that with so many and so great promises we remain still unbelieving? O Thou Author and Finisher of faith ! work and perfect faith, even in me, put a mighty restraint on all hindrances, and let my faith, however weak it may be, be a shield wherewith I may quench all the fiery darts of the devil.

Between the years 1755 and 1761, his *Meditations on the whole New Testament*, the largest and most comprehensive of all his books, was prepared and published. It consists of seven parts in eight small octavo volumes. The size of the several volumes varies from about 900 to over 1,500 pages, exclusive of the copious indices. In the preface to the first part, he gives us his views as to the scriptural warrant for the kind of ministry which he carried on, and

refers to the hindrances he met with in his earlier attempts to enter fully into the work of authorship, and tells how his way was opened up before him at last. He also tells us the origin and purpose of his *Meditations on the whole New Testament*. He says :

The holy apostle Peter writes in his First Epistle in the second chapter, verses 2 to 5 :

‘As new-born babes, desire the sincere milk of the word, that ye may grow thereby : if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.’

And at the 9th verse he says further :

‘But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.’

From these words we see that all believers, even weak ones, the new-born babes, should not only, above all, desire the sincere milk of the word, and hence occupy themselves constantly with the Gospel, but should commend the lovely word of the Gospel to others, and edify one another with it, as lively stones in the spiritual house, and as a holy priesthood ; for they are the chosen generation, the royal priesthood, spiritual kings and priests, the holy people, that they may proclaim with wholesome word and holy life the glory and virtue, the glorious grace and power of their God and Saviour, who has called them out of darkness into His glorious light. According to this, it is even now the duty of all believers to let the word of Christ dwell in them richly,

to teach and admonish one another, console, strengthen, and edify one another with it, and also to seek to further the work and kingdom of God among others by means of it as much as lieth in them. Our Saviour requires this from everyone who will be a true member of Him, be he weak or strong, whatever his standing or calling may be. Jesus calls to everyone, as we sing :

Whatever I have done and taught,
Do thou, and teach always,
That God's own kingdom may increase
To His eternal praise.

Every Christian, and not only a so-called spiritual person, should devote himself to the service of his Saviour, as His property, and testify of Him, should confess His Word, His name before this evil world, and glorify Him in body and spirit, and also willingly serve his neighbour with the gift which he has received, and bring his time and powers with usury in the most blessed manner to eternity ; for we are all here as stewards, and no one should bury his pound, however small it be, by idleness or unfaithfulness, but should gain something by it for his Master, that we may one day hear the joyful word, ' Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord ' (Matthew xxv. 21).

In regard to this duty resting also upon me, I have for several years, with Divine assistance, published writings intended for edification, whereby I have sought to serve the Lord my God and Saviour, and to edify my neighbour as well as myself.

And I have regarded myself as all the more bound to do this, as the Lord our God has not placed me in any outward calling in which I could accomplish some good to His

praise and glory, or for the furtherance of His kingdom, and so serve my neighbour. I have no temporal business, and have time enough which others, who have their special calling to attend to, have not. How could I employ my time in a manner more happily and beneficially for myself and others than by occupying myself with the Word of God, and first of all by nourishing and strengthening my own soul with this sincere milk of the Word, and then laying this pasture and nourishment before others?

In my younger years I was so weak in body and in head for a long time, that I could scarcely write a few lines without exhaustion, and in consequence could do nothing for many years, and then when I was able to do some work nothing came to a head, and I thought that I had spent my time and strength for nothing, which deeply humbled me and brought me into much distress in my soul. Meanwhile during this time I prayed earnestly to God that He would count me worthy of His service according to His gracious will, and not permit me to live so uselessly and fruitlessly in the world.

As God has now heard my prayers, and so strengthened me in mine age that I can work many hours every day, and as He also furthers my work, and particularly assists me mightily to resist the many temptations of Satan that would incapacitate me for everything, how could I fail to observe clearly that God, by renewing my bodily powers and by the gracious help of His Spirit which He gives me, is calling me still further to employ my time and powers in this way for the best and most blessed ends? I must also acknowledge, to the praise of God, that I have perceived the guiding hand of God in all my writings, although amid diffidence and weakness, for I have not presumptuously undertaken this or that by my own choice, but I have always been drawn, as I believe, to this and that work by the opportunity and occasion

given me by the Lord Himself, and so have been assured of His divine blessing.

As, however, I have traced the good hand of God in connection with all my writings, and been guided by it, I must say the same of the present work which has been begun.

When the books I published last season were out of hand, proposals concerning various pieces of work were made to me by different Christian friends. I could come to no conclusion, but was obliged to wait for a considerable time in prayer and supplication on the Lord, that the Lord, so long as He gave me life and strength, and deemed me worthy of His service, would direct me according to His counsel and will, for I had fallen into a state of fear and diffidence lest I should not be able to resolve on any of the works proposed to me. I therefore thought I would write a prayer on every chapter of the New Testament, with a view, chiefly, to my own edification, as work of a kind that I liked best. I did not at first intend to write expositions or meditations on the New Testament, for that appeared to be beyond my power, and to be much more difficult than the other work proposed to me. When some of my friends heard of it, they believed that the work would be more useful and edifying if I did not write it all in the form of prayers, but prefixed some meditations. When I began the work according to my purpose, and tried to throw everything into the form of prayers, I perceived clearly that it would be necessary to follow the advice of the friends referred to ; and although at first I prefixed only a little, and then turned everything into prayer (as may be seen from the portion on the first chapter of Matthew), I afterwards gave more extended meditations. Particularly I have dwelt at greater length on the Gospels for the Sundays and holy days, in order that they might be used as short homilies in the family, and read before the household, because it often happens that all the

members have not time enough simultaneously to listen to the reading of a long sermon. And as it sometimes happens that the master and mistress of a house fear the Lord, yet all the other members do not, I have always set forth the way of salvation in these meditations on the Gospels, and dwelt on true repentance and conversion. Here and there also the duties of the various members of the household are expounded, and Christian masters and heads of households have the opportunity, as the meditations are short, of adding and further emphasising many things.

In order that the work might not be too large and costly, I have indulged in no extended expositions. Those who seek such can find it in plenty in other exegetical writings.

These meditations ought not to draw anyone away from the Word ; for I have not put anything of my own into them, but derived everything from the text, and applied it to repentance, faith, and godly living. I have had the edification of the unlearned and simple chiefly in view, and have sought so to write that perhaps even the simple may meditate on the Scripture and seek their edification in it, so that they may quickly turn everything to their own profit, and at the same time use everything that they read as matter for prayer.

If meditation on the Divine Word be always connected with prayer, it can never be unprofitable, fruitless, and without blessing. The Word reproves us, and shows us, as in a clear mirror, our infirmities, stains, and impurity ; but in prayer we acknowledge our infirmities, pray for grace and forgiveness, as also for the healing of all our infirmities, and cleanse ourselves from all stains and infirmities which are revealed to us by the Word.

The Word, particularly the Gospel, is the clear light by which we recognise Christ with His treasures, goods, and gifts, but in believing prayer, we enter into the treasury of

our rich Lord, and take out for ourselves all the acquired treasures and possessions of salvation.

The Word points out the way in which we should walk, and reminds us of all the duties resting upon us ; but in prayer we receive all strength from Christ to enable us to walk in this way, and faithfully to discharge all duties.

The Word shows and furnishes us with all kinds of weapons and protection ; but in believing prayer we seize these weapons and defend ourselves with them against all our enemies.

If we do not always connect reading, hearing, and meditation on the Word with prayer, we may read and hear, and yet bring forth no fruit of the Word. For how many people there are who hear many sermons all the year round, and read the Bible every day, and seek a special reputation in this way, and yet remain unchanged and unconverted, and bring forth no fruit. The chief reason is that they do not rightly reflect upon the Word of God ; they do not prove themselves by it, and particularly they do not turn everything into prayer, and call upon God, that He would keep the word in the heart, and give power to it that they may bring forth fruit. With this object, in this work, I have always linked prayer and meditation together, and sought so to treat everything that everyone may, through the Divine blessing, be edified and improved thereby. For, although I have kept chiefly in view, in this work, the simple and unlearned, there is nevertheless only one way which learned and unlearned must go. The universal order of salvation consists, as we know, in repentance and faith. All who would obtain the salvation of God must exercise these, be they learned or unlearned.

Bogatzky then goes on to show that Jesus gave special instructions to the apostles, and that much

in the Gospel is intended for the warning, awakening, and proving of teachers and preachers, and says that he has kept students of theology in view.

The following extract is the portion, including the meditations and prayers on the Temptation of our Lord as recorded in St. Matthew's Gospel, chapter iv. :

Satan here (verses 2, 3) sought to deny the Sonship of the Son of God and to make Him discredit the voice from heaven : 'Thou art My beloved Son,' and in order to this he took occasion from His need, as He had fasted so long and was hungry. It was just as if he had said, Canst Thou be the Son of God when Thou hast nothing, not even a piece of bread to eat? And if Thou wilt prove Thyself to be the Son of God, make these stones bread.

Thus does Satan always do with the children of God. For no one is so assured of sonship of God that Satan will not dispute it, even though he were confirmed in his faith in an extraordinary manner. For he ventured to assail even the Son of God with this temptation, who had just before heard the voice from heaven, 'This is My beloved Son.' How should he not much rather assail us infirm men ; and if he does not do it sooner, he does it when we are in much need and privation, or in much persecution and depression.

Then the question arises, Can this be consistent with our sonship of God? And then he will mislead us to the use of extraordinary means, concerning which God has given us no promise, such as he here suggests to Jesus, that He should make stones bread.

In the fourth verse it is written—

'But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Satan desired to produce un-

belief and care concerning His support in Jesus, and thereby to excite doubt as to whether He was the Son of God : for he did not believe that He could do this miracle and make the stones bread. Then Jesus pointed out to him what had happened with the children of Israel in the wilderness ; how God had fed them for forty years with manna in the wilderness ; and how man does not live on ordinary bread alone, but on every word that proceedeth out of the mouth of God, for with His word He has made and preserved heaven and earth.

From this we perceive that God is not tied to the ordinary means, but can sustain a man without bread, and that even in the use of means success depends upon His blessing ; that He gives us all things to enjoy, otherwise, we may have much and yet enjoy nothing successfully, to the true strengthening of our life.

Lord Jesus, give us grace that we may make a profitable use of Thy temptation. May we not deem ourselves to be too strong, but watch and pray, even although we be ever so firmly assured of grace and sonship. We may very soon, particularly in time of need, fall into doubt about Thy grace and our sonship. We may, moreover, be tempted by unbelieving fears concerning our support, even though we received a thousand proofs of the fatherly care of God. Have compassion upon us, Lord Jesus, and bear with us, for Thou hast experienced our infirmity and temptation, though without sin. Strengthen us also in faith, that we may overcome Satan as Thou didst, and may defend ourselves only with the word, that, under a sense of our infirmity under manifold needs, we may bow and humble ourselves, but never doubt Thy grace and sonship, much less give ear to cares concerning our support, but cast all our cares upon God, and ever think only of the words, 'Your Heavenly Father knoweth that ye have need of all these things.'

Satan did not ply one temptation only, but tempted Jesus further, for it is written, in the fifth and sixth verses : ‘Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast Thyself down : for it is written, He shall give His angels charge concerning Thee ; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.’

Previously he sought to tempt Jesus to despondency and doubt ; now he wished to excite Him to presumption, that He should cast Himself from the pinnacle of the temple ; and quoted the word of God from the ninety-first Psalm, omitting, however, the words ‘to keep Thee in all Thy ways’—in the ways ordered for Thee by God : and so much the more does Satan do this now with all believers. At one time he will move them to despondency—yea, to despair ; but when they keep the word in faith, and do not let themselves be robbed of their confidence, but are courageous and joyous, he tries another temptation, and stirs them up to a false joyousness—yea, to rashness and presumption ; or misleads them to extraordinary things, and all sorts of spiritual heights, and brings them to the point of holding everything for pure faith, and undertaking greater things than are commanded them, or of running into false spirituality. For this purpose the enemy employs many a word of God which, however, he expounds to them in a perverted sense. In this case also we must defend ourselves with the plain word of God, as Jesus did.

‘Jesus said unto him It is written again, Thou shalt not tempt the Lord thy God.’

O my Saviour, who can understand the crafty foe when he transforms himself into an angel of light—yea, even comes to us with Thy word, and will ensnare us by falsely interpreting it? Oh, watch over us and preserve us in true

humility and poverty of spirit, and keep us from all heights of spiritual pride, from all presumption, that we may never overshoot the mark in anything, and go further than Thou biddest us go. Let us only understand Thy holy Word aright always, and protect ourselves with it against Satan, and also overcome Him always with Thy Word.

Then Satan came again and tempted Jesus in a truly shameful way, for it is written in the eighth and ninth verses :

‘Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them ; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.’

Thus Satan came more than once, and the longer the worse he made it. This last was the most shameful temptation of all. He shows Him all the kingdoms of the world and the glory of them, acted as if they were his, and as if he had them to give away, and endeavoured not only to excite an earthly, fleshly mind in Jesus, but to induce Him to fall down before himself, the spirit of shame, and worship him as God. Oh, what audacity ! What will he not do in order to tempt us, when he tempted Jesus to the most shameful of all abominations—to fall down before him and worship him ? Let no one think that he is raised so high as to be no longer liable to be tempted to earthliness and worldly-mindedness. He can tempt us to the most shameful things. He can dangle before us, even in old age, to the last, after we have passed through many experiences, the things of the world, and captivate our heart with them, and bring us in the end to the point that we worship him in his wicked instruments and children. If he brings anyone, like Demas, to love this present world again, and to desire to be rich or attain to great honour, such an one certainly falls into the most shameful temptation and snares, into many hurtful lusts, as the plain testimony in 1 Timothy

vi. 9 shows. And if the world and its glory delights us once more, we shall, as it were, worship many a man who is an enemy of Christ.

That happens when we either place our confidence in such a man, or are afraid of him, and do this or that in order to avoid offending him, which is not according to faith; or leave something undone which ought to be done, for then we withdraw our trust from the almighty God, without noticing it, and make flesh our arm, or do not place our confidence in the almighty God alone. Even the believer may be tempted to do this. The poor children of the world do it every day in a coarse manner; they seek the glory of the world, the lust of the eye, the lust of the flesh, and the pride of life—that is the three-headed idol which they worship. And in order to attain these things they run hither and thither after them, and do particularly to all high and rich people who can, as they think, further their plans, all that is in their power, even though it be contrary to the word and commandment of God. They flatter and dissemble, exalt them to heaven, even though they are the bitterest foes of Christ. The friendship of the world is dearer to them than the friendship of God, because they are the enemies of God, and do not worship God only, but are full of idolatry, and do the works of the devil.

When Satan has done his worst, however, he must depart, for Jesus said to him, ‘Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.’

Then He came forth from the place of conflict as conqueror, was attended by the holy angels, and, after the hour of temptation—after the hard battle—refreshed.

In order to turn all this to profitable account, the following points should be noted:

1. Secure, vain, earthly-minded persons cannot comfort themselves with what Jesus experienced in His season of temptation, for they lead themselves into temptation, cherish care, unbelief, or presumption in their hearts, and enter into danger, or allow themselves to be bewitched and dazzled by the glory of the world, and they are all led captive by Satan in his snares. They must get rid of these, and be converted, and work out their salvation with fear and trembling.

2. Believers, however, may receive instruction and warning from this : they should believe that they will be tempted by all things, even in the most shameful manner, and that more than once. That should keep them from ever becoming secure or presumptuous, and preserve them continually in humility and poverty of spirit. For when they fall into presumption and pride they are in a right state for the tempter, the proud spirit who will soon tempt them and sift them like wheat. They should fear at all times, and be sober and brave, or watch and pray, for Satan certainly follows them about in all places, and observes whether they sleep, that he may sow his tares in their hearts. The best means of defeating his purpose is to watch and pray, as Jesus Himself suggests when He says, ‘ Watch and pray, that ye enter not into temptation ’ (Matt. xxvi. 41).

3. The consolation is that Jesus was tempted in all things like as we are, yet without sin. We often think no one is tempted by Satan as we are. Other brethren, however, must have the same suffering, but even if no one experienced them, Jesus has done so, and knows what we feel. Therefore there can be nothing so shameful and blasphemous to which Jesus was not tempted as you are ; for He was tempted in all points like as we are, yet without sin (Hebrews iv. 15.) What more shameful temptation could there be than this, that Jesus should worship the devil ! Jesus has sympathy with us in all our temptations,

because He Himself has experienced the same, as we read in Hebrews ii. 17, 18. Therefore we can and may make them all known to Him, however shameful and blasphemous they may be, and even though we could not tell them to any man. He has already borne all our sin and shame.

4. As Jesus suffered much in all these temptations, and yet remained without sin, and won a perfect victory, so He has thus repaired the fall of our first parents, who did not endure temptation. He has also, moreover, repaired and atoned for all our sinful temptations ; for none of our temptations is without sin.

5. He has also through His temptations obtained strength for us, that we too may win the victory ; yea, we can and may regard His victory as ours, for God has given us His victory, as it is written in 1 Corinthians xv. 57 : ' But thanks be to God, which giveth us the victory through our Lord Jesus Christ.'

When, therefore, we are ever so severely assailed and tempted, we shall always obtain the victory, because Christ has always overcome ; therefore Paul says, ' Now thanks be unto God, which always causeth us to triumph in Christ ' (2 Corinthians ii. 14). And as Satan was obliged at last to leave Christ, as he had done his worst and most shameful, so he will be obliged to leave us when he has tried his worst upon us.

6. There are often quite special seasons of temptation, when everything becomes a temptation to us, and much is permitted to the tempter, as we see in the case of Christ. Then indeed we feel ourselves to be very weak, and get many a wound. The Lord, however, will impose His restraint on Satan, and not permit us to be tempted above what we are able to bear, according to the promise of the word of God (1 Corinthians x. 13). And Jesus will pray for

us that our faith fail not. Rather our faith should be exercised and our heart humbled under every temptation, and we should be moved to compassion towards others when we see that they also are tempted, and in such times of temptation see that they also are weak and stumble.

7. Lastly, we must, in all temptations in which we would overcome, do as Jesus did. He did not enter into long disputation with Satan, but always held forth the Word of God alone. As the mighty God He might have soon repulsed him with power ; but He employed the Word of God always, and defended Himself with it in all the three temptations, and then Satan was constrained to depart from Him. We too should not enter into argument with Satan, but always take the Word of God as the sword of the Spirit, and use it against every kind of temptation—yea, against all temptations ; so shall we certainly drive Satan back, for ‘a little word,’ as we sing, ‘can lay him low ;’ so should we also resist him in faith. For faith is a shield, which we should take above all, according to Ephesians vi., wherewith we shall be able to quench all the fiery darts of the devil. Therefore Peter says (1st Epistle v. 9), ‘Whom (namely the devil) resist stedfast in the faith.’ What does faith do but continually grasp the Word and repel the enemy with it? Let us arm ourselves continually in faith with prayer and God’s Word ; then Satan will certainly flee, and God will draw near to us with His holy angels, as James says, ‘Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you’ (James iv. 7, 8). And the holy angels will come to us as they did to Jesus, and minister unto us, although we cannot all at once understand their ministry sufficiently. They will fight for us against the wicked angels and spirits, just as they help each other (Daniel x. 21). Thus we shall not be tempted above that we are able to bear it, and succumb. ‘The angel of the

Lord encampeth about them that fear Him, and delivereth them.' Christ, the Lord of all angels, is with His whole angelic host round about us, and helps us. For we are come to an innumerable company of angels, and they will keep us in all our ways, lest we dash our foot against a stone—that is, lest we should receive the least shock or damage to our soul.

O Jesus, let us experience all this, so that we may not be tempted in anything above that we are able to bear, and, in virtue of Thy victory over Satan may overcome him, with all his temptations. Amen.

The year in which the earliest volumes of the *Meditations* appeared was the jubilee of the religious peace of Augsburg; and in the preface to the first volume he sought to stir up the reader to remembrance of the great event.

It was also the year in which the great earthquake in Lisbon occurred, and in the preface to the second volume he dwells upon it, views it as the voice of God calling the nations to repentance, and quotes some touching letters from sufferers upon the scene of the earthquake, which appeared in the journals of the day. The following is one of them:—

I alone of my house am escaped from the fearful calamity that has befallen Lisbon. I have nothing but the single garment which I had on my body. My fortune, my effects, all I have in the world is buried beneath the ruins of the city that was my second fatherland. I have lived into my seventy-second year, to be a witness of the fearful calamity which the anger of God has permitted to come upon sinful men in this world. From the place in the

country whither I have fled I have seen this great and splendid city overthrown by upheaving, which made the firmest buildings shake and quiver as the wind shakes the reed. Amid the great confusion caused by such a calamity the lamentations of many thousands of unfortunates was to be heard, who cried to heaven for mercy, and supplicated the compassion of a God whose dreadful judgment had overtaken them. On the fearful day everyone believed that the end of the world had come. To-day is the fifth since this grievous event. I see hundreds of people around me who have nothing left but the memory of their former happiness. We are and will be unhappy ; for our trade is destroyed with the city where it was carried on, and whence it had its being. In fine, Lisbon is no more, and if it should rise again, who will trust himself to live there ?

The third part of the Meditations, on the Acts of the Apostles and the Epistle to the Romans, appeared in the year 1756, and the fourth, on the Epistles to the Corinthians, in 1757. In this last the preface treats of the duties of believers in perilous times. One of these duties on which he insists is believing and earnest prayer. In his *Autobiography* he shows how he illustrated his teaching in this respect. War had broken out during the previous year. At the time he was at a place in Saxony. The Prussian and Saxon armies were encamped near Pirna, and the Saxons were suffering much from hunger and frost. He was filled with compassion for both armies, and, reflecting that Protestants were contending with each other, was stirred up to pray that the Lord would withdraw them from each other without so much

bloodshed. Others prayed also, and the armies withdrew without an engagement. The aspect of affairs during 1758 was very threatening, and Bogatzky wrote a long preface on *The Divine Thoughts of Peace in Time of War*, for the sixth volume, on the Epistles to Timothy, Titus, and Philemon, which appeared in that year. The preface was afterwards separately printed, went into a second edition, was reprinted in another place, and also translated into English.

In this preface, he says, I weighed the sins that were prevalent in the world among all classes, and showed that they were the source and cause of such evils as God would now avert and restrain by this war.

The seventh part was divided into two volumes; the first of which, on the Epistles to the Hebrews, and of James and Jude, was published in 1758. The publication of the second, on the Revelation of St. John, was delayed. The very practical view which he took of the purpose of the Book of the Revelation appears in the preface to the first volume of the seventh part.

It is a book, he says, in which the judgments of God against degenerate Christendom, but also the glorious help in the judgments, are declared. The first should serve to warn all the secure, the second to comfort the believers. What is more needful in our time than warning and consolation? The judgments of God hover at the present time over the earth, and fall especially upon Protestant kingdoms and countries, and we do not know what greater judgments

may come in the future, of which the Revelation treats. All careless, secure people should take warning, and not persevere in their security.

How necessary it is for the servants and children of God that they should be comforted, supported, and strengthened by all the promises of future glorious help to be found in the holy Revelation ; encouraged ever to labour on in hope and not be weary, and also to possess their souls in patience amid all the disquietudes of war and the judgments of God. The attentive reading of the holy Revelation will contribute much towards this end. Then the manifold judgments of God will not come upon them as anything strange and unexpected, because they know from this book of the holy Revelation that God has threatened such judgments beforehand. Consequently, as a righteous, holy, and true Judge must fulfil them in His time ; that tranquillises and satisfies them ; for they see that everything happens according to the determinate counsel and will of God, and according to what He has caused to be announced beforehand. Thus they learn to know and praise Him better as a holy, righteous, and true God—yea, to say under the judgments : ‘ Lord, Thou art righteous, and Thy judgments are righteous ; ’ or as it is written (Revelation xvi. 7) : ‘ Even so, Lord God Almighty, true and righteous are Thy judgments.’ Moreover they believe that the Lord, as a faithful and true God, will all the more fulfil all the promises of His glorious help contained in the holy Revelation, because He is the God who so willingly helps, and whose proper work is to help and do good.

If John sought to stir up all believers in his time to read this book of Revelation and said (chapter i. 3), ‘ Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein ; for the time is at hand ; ’ so may we also in our days be stirred up by

these words to read such a book attentively, because the time in which the last and most remarkable things are to happen is much nearer than it was in John's day.

In the preparation of his Meditations he used the writings of the earlier Halle school, including the reports of some unpublished addresses, particularly those of Pastor Freilinghausen.

Among the remaining books which he wrote were several which call for some notice. One was for the sick and dying. This was written at the desire of a friend who wished to have something to place in the hands of a poor woman in a village, whose services in visitation were in much request, who was summoned to almost every sick bed in the place, that she might have something to read to the sufferers.

In 1760 Bogatzky wrote *The Spiritual Nurture of the Sick: Prayers and Hymns for the Healthy, the Sick: and the Dying*. The friend who asked him to write the book distributed it freely among the people.

It was taken up by a society in London in connection with St. George's Lutheran Church, which had established a hospital. One of the rules of the society was that every member should procure a copy of Bogatzky's book, and the preacher was required to set apart an hour every week in which he expounded the book more fully.

In the same year he wrote and published the second part of his *Golden Treasury* and also his

Vain Musician and Tavern Keeper, a book which made some sensation and was very useful. In the following year, at the request of a friend who wanted a song relating to fairs, he wrote *The Fair of Human Life, in two Songs, together with some Explanatory Remarks*

He wrote also books, at different times, for various classes of people; for schoolmasters, for subjects and servants, for working people, for Christian masters and magistrates, and for courtiers.

The full title of this last was: *The Godly and Christian Courtier according to Holy Scripture in the shining examples contained in it*, and the edifying example of a recently deceased godly courtier, with an appendix of the godly life and walk of a lady who lately died in peace.—Published by request.

In the first part he showed ‘How a godly courtier must and can be qualified according to the clear testimonies of Holy Scripture.’

In the second part he showed ‘How one can see from the many instances and examples occurring in Holy Scripture what a truly godly courtier is, and how he must and can become so.’ The examples of Joseph, Moses, the members of David’s Court, Obadiah at Ahab’s Court, Daniel, Mordecai, and others are brought forward.

The number of the minor Courts in Germany which were deeply imbued with an earnest religious spirit at the time was considerable. At several of

these Bogatzky was known and valued as a spiritual teacher and counsellor, as the course of his life has shown.

The recently deceased godly Christian Courtier was Bogatzky's most intimate friend at Saalfeld, Mr. von Dieskau, and the lady was Mrs. von Braun, the widow of a general officer.

Until the appearance of his *Meditations on the New Testament*, Bogatzky escaped with comparatively little hostile criticism. But at last he was sharply attacked and harshly judged. Dr. Semler¹ took him to task for his teaching with reference to the necessity of a converted ministry. Bogatzky's account of the matter is—

I have shown here and there in my writings that a teacher who leads souls in the right and narrow way and will bring them to true repentance and conversion must necessarily tread this way himself, or himself have experienced true repentance and conversion, otherwise he cannot show the right way in all respects, and also may in his walk take a quite different way from what he points out by his words, and cannot be, as he ought, a true pattern to the flock. He would, as an unconverted man who deceives himself with false consolation, leave and confirm other souls in self-deception, and also neglect them. He would not as a faithful householder give to everyone his portion as is his due and according to his need. For such an one does not know his own spiritual state, and does not take his own as it becomes him. What can he give to other souls whose state

¹ *An Attempt at a Nearer Guide to Useful Diligence in Divine Learning.* 1759.

he knows still less? This true doctrine (which all faithful servants of God at every time, and particularly the teachers living here, have held forth) is rejected as a quite erroneous doctrine and a poisonous weed, and people have continued to speak and write against it. This teaching has been eagerly listened to by the young unbroken, secure students, and greedily received as a sweet gospel, and it has been held that an unconverted man may be as good a preacher as a converted one. Therefore, I have always, with many others, pitied the poor students, especially my own countrymen, not, however, myself, for I have rather regarded this rejection and contempt of my writings as a seal by which they are so much the more confirmed as truth. This opposition, moreover, will do no harm to my writings. Those who have read them hitherto and profited by them will, with the Divine blessing, continue to read them with edification, and, although, according to the present perverted taste, they are now despised by most of the learned, for whom they were not written, a time may come when many of the learned will grow tired of their vain speculations, their dry morality, and other supposed fine arts, when they perceive that they do not afford a drop of consolation in suffering and death. Then they will seek out again many of the edifying books of the older writers. Therefore all servants of God may go forward courageously testifying by voice and pen to evangelical truth ; so shall they prepare the ground for those who come after them, and these will enter into their harvests.

Though assailed by Semler and others, Bogatzky found defenders. Fritschler, a deacon in Mühlhausen, published a book entitled, *Well-meant Brotherly Encouragement to all Upright Teachers and Preachers*. He put Bogatzky's name as well as his own on the

title-page. The defence, Bogatzky says, was in the best style. It is interesting, in connection with the criticisms of contemporaries, to read the judgment of his writings as a whole in one of the great monumental works of our own time. The following is extracted from the article by Dryander in Herzog's great *Encyclopædia*, already quoted in connection with Bogatzky's poetry :—

His writings, says Dryander, are the faithful expression of his personality, as they were also for the most part occasioned by the experience and circumstances of his inward life, and written for his own need. If they bear the impress of the somewhat narrow and methodically cut piety of the Pietistic School, the decision and inwardness of faith, the deep earnestness that ever dwells on the one thing needful, and the wealth of spiritual experience that ever find expression in them, drawn as they are from the living fountain of the Divine Word, gives them enduring value for all who earnestly seek salvation, and therefore, with re-awakening faith, the need of edification ever draws men gladly to them.

Thus the impartial criticism of the present day shows that Bogatzky's own anticipations have been in some degree fulfilled.

A more unqualified present-day testimony was quoted above from the preface to a modern reprint of one of his books by the editor of it.

During the war, to which reference has been made, Bogatzky's brother was a severe sufferer, and as Bogatzky's own capital was laid out on his brother's

estate, he himself was deprived of his ordinary supplies. Two years running his brother's property was quite ruined by Russian troops. All the cattle were taken away. The entire army encamped upon it for eight whole weeks, and his brother had to take to flight for that time. Bogatzky himself had been wonderfully provided for beforehand. On his return journey from Stöckey to Halle, above referred to, from the marriage of Baron von Bachoff, he made the acquaintance of the widowed Baroness von Münchhausen ; some years afterwards, when it was proposed to publish a cheap edition of his *House Companion* by subscription, she contributed a hundred reichsthalers towards the object. When the project was abandoned, and he wrote proposing to return the money, she replied, begging him to retain it, for she felt constrained in her conscience to give him the money. He lent it to a friend, who was in greater need of it at the time than himself, and to whom he made further advances, amounting to a total of 1,000 thalers. This sum was repaid when his friend left Halle, and Bogatzky found himself in possession of a small capital, which stood him in good stead in the time of difficulty and scarcity which had come. 'Thus,' says he, 'the Lord provided for my future needs, of which I knew nothing.'

In order to help his brother he had a statement of the case prepared, which he sent to different places, and thus procured liberal help. Money was sent from Berlin, Wernigerode, and even from London.

Bogatzky sent his brother a copy of his *Divine Thoughts of Peace in Time of War*. His brother was deeply impressed by it, and wrote :—

The little book which you have sent me made a deep impression upon me, for I find myself pictured in it to my great shame and humiliation. How needful this trial, so hard to flesh and blood ! God, as the searcher of hearts, has seen that I claved too much to earthly things, and that I took pleasure only in the beautiful castle and in the well-ordered house. Then God took away the delight of my eyes, and left me only a wilderness. Alas ! when everything was well ordered I did not see the impurity of my heart so clearly, that such deep corruption was hidden in it, as God has now by His grace shown unto me. These were, as it were, the idols to which my heart clung. A sharp knife was required to cut away the wild tendrils. Yes, I humbly acknowledge before God that I had made many preparations last year, and been full of care to extricate myself again. I only sought other help that I might be able to sow my fields once more, and I thought, this will be a better one. As I had sowed, I could hope that I would reap. God, however, permitted this hope to be disappointed, because He saw that I was not yet found pure and clean ; therefore He has allowed everything to be taken from me this year, so that I have neither bread nor seed, and am scarcely able to sow a fourth part of my land, and therefore, speaking according to the conclusions of reason and the laws of husbandry, I cannot possibly have bread for the coming year. This teaches me to receive everything from the hand of God. It will, however, cost much prayer to come through, particularly in the hours of trial when the enemy tries to shake my confidence in God. I am not always lively in prayer, but rather feel myself so powerless that

I can hardly utter a few words from my innermost heart. Yet I praise the infinite compassion of my God that He reveals to me the corruption of my heart, and permits me to see that I have nothing apart from His grace. Many things have not heretofore appeared to me to be so sinful as God now permits me to feel them to be ; hence I have thanked Him several times for these great sufferings and calamities that He has taught me thereby to pay more attention to the Word.

In another letter he writes :—

God give me only His peace in my soul, and give me faith so shall I know that He will do all things well, and that my soul will suffer no injury. Oh ! how shall I thank Him that He is the health of my countenance and my God, who has so loved me as to give His Son for my redemption? Oh ! should I not trust Him that He will not permit me to suffer bodily need? Outward privation and need of every kind drive me more and more to prayer, and for these sufferings I praise His name, inasmuch as His purpose is by these means to draw me to Himself and to prove me. And this drawing I will willingly follow, by the help of His grace.

After quoting these letters Bogatzky says :—

Oh, that many in the war, as well as in other sufferings, thus permitted the designs of God to be fulfilled in themselves ! The Lord in faithfulness purified my brother, and perfected him at last in blessedness, and after his death so cared for his widow and children that they sold the estate for a higher price than was paid for it, and were not only able to pay up all creditors, but had something over on which they could subsist.

It was in the year 1762, a time of deep inward

spiritual trial, when he felt as if he had never experienced the living power of God at all, that Bogatzky was led to visit several friends in Pöritz, in Altmark, Salzwedel, Stendal, Klosterbergen, and Cöthen. He left Halle on July 27. On these visits he gave spiritual counsel to those who needed or sought it. In the evenings his own or other edifying books were read, and he offered prayer. The zeal of one of his friends was displayed by the purchase and distribution of good books. She expended some hundreds of thalers during Bogatzky's visit. In particular she procured copies of the Bible for all her people, her tenants and dependants.

When at Klosterbergen he visited several Christian friends in Magdeburg, people of distinction, among whom was Count von Hohenlohe. At the end of each visit he was asked to pray. The Abbot of Klosterbergen invited a number of preachers to meet Bogatzky, and the whole party felt the meeting to be very profitable. In Cöthen he addressed a meeting in the institution on Isaiah xlviii. 17, 18. His host, Pastor Lickefelt, and the Rector Schülze, also took part in the proceedings. While there he also paid a visit to the princesses at the Court, at the close of which he offered prayer.

An incident that occurred at this time is worth recording. The following is his own account of it. It shows how he availed himself of opportunities that occurred to him of seeking to do good.

I went once, he says, with a Christian friend (a lady) to the estate of Paschleben, in the neighbourhood of Cöthen, and it happened that the Austrian prisoners were on their way to Magdeburg. A riding-master was quartered in Paschleben for the night. At table I was quite silent, and did not intend to enter into a long conversation with this officer. He, however, himself gave me the best opportunity, and, indeed, necessitated my speaking to him of the narrow way to blessedness, and of the whole way of salvation. He was very attentive, and I believe the Lord will not have allowed it to be without fruit in him. This circumstance also gave me the hope that my journey had not been in vain.

He left Cöthen on November 13, to return to Halle, where he arrived strengthened in mind and body.

O Lord, he writes in his *Autobiography* in connection with the event, be for ever praised, that Thou hast again helped me above all my thoughts ; hast restrained my temptations through the whole journey, and hast given me grace to open my mouth in faith, and bear testimony here and there to Thee and Thy truth.

A little over a year after his return to Halle from Cöthen, he suffered a heavy loss which brought him into great straits. An unprincipled debtor defrauded him of 500 thalers. He was thus stripped of all his money, and necessitated to use what he had put away to provide for his funeral expenses. At the same time also some of his benefactors held back their hands. He did not, however, give way to unbelief. He had been in the habit of giving away one-fifth of whatever he made by his writings, the half of what

he received from friends, and the tenth of the interest of his own money. Then he believed that he had a right to what remained, as he had not set his heart upon it. But this loss led him to fear that in some way hidden from himself he might have been cleaving to temporal possessions and placing his trust in man. The case of Job, however, occurred to him—who lost nearly everything, and yet maintained his faith, and was tried and purified—and comforted him. He was enabled to place his entire trust in God, and not rely upon his benefactors.

About the same time a circumstance occurred which greatly strengthened his faith. A large sum of money was given to a godly friend who, on account of certain suspicious circumstances connected with it, did not think he had the right to use it, but wished to give it to Bogatzky. Bogatzky would not receive it at first, but wished the recipient of the gift to retain it. When all the circumstances of the case were explained to him by his friend, who felt constrained by his conscience to give the money away, Bogatzky accepted it, but with the resolution to apply it to the furtherance of the kingdom of God. The sum was large enough to have refunded him for what he had lost, but he did not feel free to appropriate it to his own use. He felt that God could make up his loss in such a way that he could receive what was sent without scruple. In the following year his wants were amply provided for by means of friends, and he

had some hundreds of thalers over wherewith to help his eldest son.

In dwelling in this connection upon the truth that giving does not impoverish, that if we give it will be given to us again, Bogatzky makes some remarks which show that he was fully sensible of those limitations under which Christian liberality should be exercised, according to the teaching of Scripture and the dictates of honesty, prudence, and common sense.

I have never made a vow, he says, I do not think it right, to give always so much, without any exception, to religious objects, but I have often used what I had otherwise intended to give away to such objects, for my own wants, when I required it. For our gifts are accepted by God according to that a man hath, and not according to that he hath not (2 Corinthians viii. 12). I have often brought these words before benevolent Christian friends when I saw that they were doing more than they were able, and were getting into debt and other embarrassments. The Lord does not desire that, and impurity may easily get mixed up with it. Nevertheless, when many exceed their means, and do so only in faith and true love, we may not judge them ; and the Lord knows how to help such persons through, so that they do not remain indebted to anyone nor come to shame before the world.

A pious and benevolent count in Switzerland received those who were banished from France on account of religion, gladly, entertained them in the best manner, and killed his oxen and sheep for them. To his servants, who remonstrated with him, he said, 'Give away everything that is there ; God will give back to my children everything that is needful for them.' And so it came to pass. This noble

family became afterwards in Germany, particularly in Prussia, one of the most prosperous, even in temporal things.

Another Christian count in this place did good to others beyond his means, from the hearty love he bore them, hence when he died there was not enough to pay the expenses of a decent funeral. But a friend who heard of it gave gladly what was required ; and God provided abundantly for his widow and still living only daughter.

Concerning his sons Bogatzky had a good deal of anxiety. He saw his eldest son happily married and settled on a property which he was able to purchase. He had the happiness of knowing that he was a decided and useful Christian. He had been awakened spiritually twenty years previously when a pupil at the Orphan House School in Halle, but had gone back. He had been kept from gross outward sins, but was brought at last to see that true Christianity requires something more than an outwardly honourable walk, and to desire earnestly to be assured of the grace of God in Christ.

He thus wrote to his father :

Temptation teaches me to give heed to the Word of God. Oh, how I deplore the time that I have spent in reading so many merely moralising and philosophising books. In the Bible alone do I now find wisdom and strength, however powerless it has previously appeared to me to be. I have, therefore, often thanked God already that He led me into the school of the cross, and I would gladly bear ten times as much if I only knew Him to be my gracious Father. Yes, if I had this assurance, I should

esteem it lightly even if the whole world despised and persecuted me ; but if I did not feel peace with God within me, I should pass away in my misery.

The younger son ultimately joined his elder brother in Silesia.

In his last years Bogatzky suffered from ill-health. In the year 1767 his chest was affected, and he could neither breathe, eat, nor sleep. Friends were very kind to him, and he recovered. He had a longing to be with his old friend Baron von Bachoff, who just at that time wanted him to be present at the marriage of his daughter, who was Bogatzky's godchild. The baron wished his friend to remain with him after the wedding, but as there seemed to be work still to be done in Halle, the invitation was declined. At the end of the year 1768 the Duke of Mecklenburg invited Bogatzky to come and end his days with him. His advanced age and weakness forbade his acceptance of this invitation. He was unequal to the journey. He lived a very quiet but not altogether solitary life. In the forenoon and evening he occupied himself with reading and writing. A student was generally at hand to write to his dictation or read to him. In the afternoon he used to take open-air exercise and meet his friends, some of whom often accompanied him in his walks. His conversation with them was instructive and interesting. He spoke out of the fulness of his heart, and made it a point of conscience to commu-

nicate to everyone something out of the treasury of his long spiritual experience.

He associated chiefly with persons connected with the Orphan House, with the younger Francke, Knapp, the editor of his *Autobiography*, Freilinghausen, Fabricius, the elder Crusius, and others. He was intimate also with neighbouring preachers who were likeminded with himself, with several citizens and private persons of standing. Among these last was the elder Count von Wartersleben.

To advanced old age he was a true friend of young men, and delighted to have young people about him. He held hearty and affectionate intercourse with them, gave them advice and material support whenever he was able to do so, and was beloved as a father by them.

In the last two years of his life he was weaker and more sickly, so that he was not able to go much out of the house or to do much indoors. He was, however, always calm and cheerful, and his mind was always, even in his increasing debility, stayed on Him to whose service and glory his whole life was devoted.

In faith and hope he fell asleep on June, 15, 1774.

On account of his acknowledged, unfeigned and earnest piety, says his friend Knapp, in the few paragraphs which he appends to the *Autobiography* of Bogatzky, he enjoyed universal esteem and love. Even those whose fundamental principles differed from his own were constrained, when they

came to know him, to do justice to his conscientiousness, the purity of his sentiments and intentions. He was of an open, and withal of a mild character ; very sympathetic, hearty, benevolent and beneficent. Much as his manifold bodily infirmities, from which he had suffered from his youth up, depressed him, so that he easily became anxious, distressed and perplexed, he never permitted his unwearied activity to be checked, and soon became himself again, particularly in society, and through the loving consolation of his faithful friends was cheered and strengthened.

It was at the repeated solicitation of friends that Bogatzky undertook to write his *Autobiography*. He began the work in the years 1764-1765, and continued it till 1772, with the intention that it should one day be published. After his death, when its publication was looked for, the manuscript could not be found. It was not known into whose hands it had fallen. Search was made for it in vain, and it was given up as lost. Quite unexpectedly, however, in February 1801, it was found in a place where no one suspected it to be, and it was forthwith published.

Who does not know, says Knapp, in his preface to the *Autobiography*, how remarkable, and how rich in momentous consequences the period of the past century was to the religious history of which this book is no inconsiderable contribution? And who can ignore the important influence which not only this devotional writer, more than any other author of recent times in the Protestant Church, but also many other memorable persons among his contemporaries to whose portraiture something is here contributed, have

had upon that period and through it upon the times following?

Whatever judgment may be formed of the author, of his views of things and of the method he adapted to his ends, it must be confessed that his piety, conscientiousness, the purity of his motives, merit high esteem, and in this work opportunity enough is given for many to come to the knowledge of themselves, and to examine whether the way they are taking leads to the goal set before them.

APPENDIX

BOGATZKY'S WRITINGS

THE following list of Bogatzky's writings is taken chiefly from the end of the second volume of *The Daily Companion of the Children of God*, third edition, 1766. We give the list both in German and English.

Goldenes Schatzkästlein der Kinder Gottes, bestehend in auserlesenen Sprüchen des heiligen Schrift.—16°, 1753.

Kurze, jedoch gründliche Gedanken von der wahren Bekehrung eines Menschen zu Gott.—12°, 1744.

Gebundene Seufzerlein über die Hauptstücke der Christlichen Lehre.—16°, 1745.

Weide des Glaubens an Christo dem Lämme Gottes in erbaulichen Reimen und Liedern.—16°, 1746.

Kleines Schatzkästlein besonders für die Jugend.—20°, 1753.

Kurze Herzensseufzerlein aus dem kleinen Schatzkästlein.—80°, 1747.

Uebergabe des Herzens an Gott.—12° 1747.

Reitzung zum Glauben nach dem ersten Artikel.—12°, 1748.

Ein Wort für die Armen.—12°, 1747.

Ein Wort für die Reichen.—8°, 1750.

Ein Wort für allerlei Sünder.—12°, 1749.

Uebung der Gottseligkeit in allerlei geistlichen Liedern.—12°, 1750.

Erbauliche Betrachtungen von der Freiheit der Gläubigen vom Gesetz.—8°, 1750.

Schriftmässige Beantwortung der Frage, was vom Tanzen und Spielen zu halten sei, als ein Anhang zu dem vorigen.—8°, 1750.

Schriftmässige Bewegungsgründe zu einer frühzeitigen Bekehrung, besonders der Studirenden.—8°, 1750.

Nöthige Warnung : Verwahrung vor dem Rückfall.—8°, 1750.

Rechtes Ganze im Christenthum.—8°, 1750.

Declaration wider eine gegen ihn herausgekommene Herrnhutische Schrift.—8°, 1750.

Warnung vor dem höchst schädlichen Selbstbetrüge.—8°, 1751.

Einer gläubigen Seele vertrauter Umgang mit Gott und unserem Heilande.—8°, 1752.

Erbauliche Gedanken vom Vaterherzen Gottes und heiligem Vaterunser.—8°, 1752.

Ueberschwängliche Erkenntniss Jesu Christi.—8°, 1752.

Gottselige Betrachtungen über die Menschenwerdung und Geburt Jesu Christi.—8°, 1753.

Das Leben Jesu Christi auf Erden.—8°, 1753.

Das ganze Leiden Jesu Christi, nach der harmonischen Beschreibung der vier Evangelisten, in erbaulichen Betrachtungen und Gebeten. Erster Theil.—8°, 1753. Zweiter Theil.—8°, 1753.

Auferstehung Jesu Christi.—8°, 1753.

- Leben Jesu Christi im Himmel.—8°, 1754.
 Das Leben im Geiste, nebst einem Anhang von der heiligen Dreieinigkeit.—8°, 1754.
 Der schmale Himmelsweg und breite Höllenweg.—8°, 1754.
 Reisegespräch von dem Wege zur Seligkeit.—12°, 1755.
 Was fehlt mir noch?—8°, 1755.
 Was muss ich thun das ich selig werde?—8°, 1755.
 Zwo erbauliche Schriften, Anleitung zum vertrauten Umgang mit Gott und der von Herzen Demüthiger.—8°, 1755.
 Christliche Hausschule, in welcher der kleine Catechismus Lutheri deutlich erkläret, von falscher Deutung gerettet, zur Erbauung aller Hausgenossen angewendet, und in Frag und Antwort wiederholet wird. Erster Theil.—8°, 1755. Zweiter Theil.—8°, 1755.
 Das rechte Hangen an der Gnade Gottes.—8°, 1755.
 Die Göttliche Gedanken des Friedes im Kriege.—8°, 1758.
 Erneueres Denkmal der von dem Herrn der Heerschaaren erbetenen Hülfe.—8°, 1758.
 Das unverrückte Bleiben in Christo.—8°, 1758.
 Der hohe Artickel von der Rechtfertigung eines armen Sünders vor Gott.—8°, 1758.
 Das grosse Werk der Busse.—8°, 1758.
 Der theure Schatz der Vergebung der Sünden.—8°, 1758.
 Betrachtungen ueber das Neue Testament; erster Theil, ueber das Evangelium Matthäi und Marci.—8°, 1755.
 Zweiter Theil, ueber das Evangelium Lucä und Johannis.—8°, 1755.
 Dritter Theil, ueber die Apostel-Geschichte und Epistel an die Römer.—8°, 1756.
 Vierter Theil, ueber die erste und zweite Epistel an die Corinther.—8°, 1757.
 Fünfter Theil, ueber die Epistel an die Galater, Epheser, Philipper, Collosser und Thessalonicher.—8°, 1757.
 Sechster Theil, ueber die Episteln Pauli an den Timotheum, Titum und Philemon, wie auch die Episteln St. Petri und St. Johannis.—8°, 1758.
 Betrachtungen über das Neue Testament. Siebenten Theils erster Band, ueber die Epistel St. Pauli an die Hebräer, wie auch die Epistel St. Jacobi und St. Judæ.—8°, 1758.
 Siebenten Theils zweiter Band, ueber die Offenbarung St. Johannis.—8°, 1759.

This list is not complete. Several of Bogatzky's writings which are omitted or were published subsequently to its publication are referred to in the foregoing biography.

The following is a supplemental list.

- Die geistlichen Friedenstörer, nebst einem Anhang, von den untrüglichen Kennzeichen der Kindschaft Gottes.—1759.
 Ein Beicht- und Communionbuch.—1759.
 Die geistliche Krankenpflege.—1760.
 Der eitle Musikant und Schenkwrth.—1760.
 Der Jahrmarkt des menschlichen Lebens, in zwei Jahrmarktsliedern; und einige zur Erläuterungen beygeführte Anmerkungen.—1761.
 Das schöne Bild eines recht evangelischen treuen und fleissigen Seelenhirten an dem reizendem Beyspiele des seligen Herrn M. J. H. Sommer, Pastoris emeriti zu Schortewitz, About the same time.
 Der christliche Diener und Unterthan.

Der christliche Handwerksgeſelle.

Das unverrückte Aufſehen auf den gekreuzigten Chriſtum, als das einige Nothwendige, und die beſte Zubereitung zu einem ſeligen Ende.—1764.

Die chriſtliche Herrſchaft und Obrigkeit.

Segenvolles Andenken der Frau Paſtorin Kütemeyerin Lebenslauf und letzten Stunden.—1766.

Der gottſelige und chriſtliche Hofmann nach der heiligen Schrift in denen darinnen vorkommenden helleuchtenden Exempeln &c.—1767.

Carl Heinrich von Bogatzky's Lebenslauf von ihm ſelbſt beſchrieben. Für Liebhaber ſeiner Schriften und als Beytrag zur Geſchichte der Spenerſchen theologischen Schule herausgegeben.—1801.

Der kleine Lutheriſche Catechiſmus, als ein Gebetbuch eingerichtet.—1769.

Betrachtungen ueber die Evangelien. (Not published by Bogatzky.)

The liſts rendered into Engliſh are as follow :—

Golden Treasury for the Children of God, conſiſting of ſelect texts of Holy Scripture.—16mo, 1753.

Short but fundamental Thoughts about the true Conversion of a Man to God.—12mo, 1744.

Rhymed Little Sighs on the chief Points of Chriſtian Doctrine.—16mo, 1745.

Pasture of Faith in Chriſt, the Lamb of God, in edifying rhymes and hymns.—16mo, 1746.

Little Treasury, eſpecially for the young.—20mo, 1753.

Short Little Sighs of the Heart from the Little Treasury.—8vo, 1747.

The Surrender of the Heart to God.—12mo, 1747.

Excitement to Faith according to the firſt article.—12mo, 1748.

A Word for the Poor.—12mo, 1747.

A Word for the Rich.—8vo, 1750.

A Word for Sinners of all ſorts.—12mo, 1749.

The practice of Godlineſs in Spiritual Songs of every kind.—12mo, 1750.

Edifying Meditations on the Freedom of the Believer from the Law.—8vo, 1750.

A Scriptural Answer to the queſtion what is to be thought of Dancing and Playing, as a ſupplement to the former.—8vo, 1750.

Scriptural Motives to early Conversion, particularly of ſtudents.—8vo, 1750.

Needful Warning ; Preservative from Backſliding.—8vo, 1750.

Right whole in Chriſtianity.—8vo, 1750.

Declaration againſt a Moravian publication attacking himſelf.—8vo, 1750.

Warning againſt highly injurious Self-Deception.—8vo, 1751.

Confidential Intercouſe of a Believing Soul with God and our Saviour.—8vo, 1752.

Edifying Thoughts of the Fatherly Heart of God and the Lord's Prayer.—8vo, 1752.

Abundant Knowledge of Jeſus Chriſt.—8vo, 1752.

Devout Meditations on the Incarnation and Birth of Jeſus Chriſt. 8vo, 1753.

The Life of Jeſus Chriſt on earth.—8vo, 1753.

The whole Paſſion of Jeſus Chriſt according to the harmonious deſcription of the four Evangelists, in edifying Meditations and Prayers. In two parts.—8vo, 1753.

The Reſurrection of Jeſus Chriſt.—8vo, 1753.

The Life of Jeſus Chriſt in Heaven.—8vo, 1754.

- Life in the Spirit, with a supplement on the Holy Trinity.—8vo, 1754.
 The Narrow Way to Heaven, and the Broad Way to Hell.—8vo, 1754.
 Conversation on a Journey concerning the Way to Happiness.—12, 1755.
 What Lack I Yet?—8vo, 1755.
 What must I do to be saved?—8vo, 1755.
 Two edifying writings. Introduction to the confidential intercourse with God and concerning the humble in heart.¹—8vo, 1755.
 Christian School in the Home in which the Small Catechism of Luther is clearly explained, freed from false interpretations, applied to the edification of all the members of the household and repeated in question and answer. In two parts.—8vo, 1755.
 Right Dependence on the Grace of God.—8vo, 1755.
 God's Thoughts of War in time of Peace.—8vo, 1755.
 Renewed Memorial of the help obtained from the Lord of Hosts by Prayer. 8vo, 1758.
 On steadfast Abiding in Christ.—8vo, 1758.
 The high article of the Justification of a poor sinner before God.—8vo, 1758.
 The great Work of Repentance.—8vo, 1758.
 The precious Treasure of the Forgiveness of Sins.—8vo, 1758.
 Meditations on the New Testament. In seven parts, eight volumes.—8vo, 1755, 6, 7, 8, 9.
 Spiritual Disturbers of Peace, along with an Appendix on the Unmistakeable Marks of the Children of God.—1759.
 A Confession and Communion Book.—1759.
 The Spiritual Cure of the Sick.—1760.
 The vain Musician and Tavern-keeper.—1760.
 The Fair of Human Life, in two ballads, with some explanatory remarks.—1761.
 The fair Portrait of a true, evangelical, faithful, and diligent Pastor, in the charming example of the late Mr. J. H. Sommer, Pastor Emeritus of Schortewitz.
 The Christian Servant and Subject.
 The Christian Journeyman Handicraftsman.
 The undisturbed Contemplation of the crucified Christ, as the one thing needful, and the best preparation for a happy end.—1764.
 The Christian Master and Magistrate.
 The life and last hours of Mrs. Küttemeyer, wife of Pastor Küttemeyer.—1766.
 The Godly and Christian Courtier, according to the shining examples to be found in Holy Scripture.—1767.
 The small Lutheran Catechism arranged as a prayer-book.—1769.
 Meditations on the Gospels.²

Posthumous Work.

Charles Henry von Bogatzky's Life described by himself. Published for lovers of his writings and as a contribution to the history of the Spener Theological school.—1801.

¹ These two writings were not by Bogatzky himself, but were republished by him with prefaces, some hymns and letters, on account of their edifying character. The first was translated from the French, and furnished Bogatzky with some hints and material in the preparation of his own book of the same title. It was out of print when he republished it.

² This book, planned and begun at an earlier period, occupied Bogatzky much during the year 1766. The purpose of it was to aid the preparation for a blessed end. He did not publish it but, as he said, 'left it entirely to the Lord of the harvest whether and when and how it should appear.' It does not appear to have been published at all.



Erratum

Page 269, paragraph 3, line 6, *for* Cowper's *read* Watts. See
page 53.

'Bogatzky's Life.'

This book was translated into English many years ago by Samuel Jackson, but has for long been quite out of print. The present writer has been wholly unable to procure a copy of it, and has only had an opportunity of glancing at it in a public library which contained it. He observed that the *Autobiography* was to some extent, though not apparently much, curtailed.

ENGLISH EDITIONS OF THE 'GOLDEN TREASURY'

The oldest edition bearing a date appeared in the year 1754, in London. It was printed for A. Linde in Catherine Street, and A. Miller in the Strand.

The title-page informs us that it contains the author's preface and that it was 'for its great usefulness translated into English.' The book was oblong in form, and was printed on one side of the page only. Portions of Cowper's hymns are substituted for Bogatzky's own verses. Another edition, printed on both sides of the page, with Linde's name alone on the title-page, appeared in the same year. It contained 365 pp. and one additional page for Leap Year. It is a faithful reproduction of the prose portions of the original *Treasury*. The passages and meditations based on portions of the Apocrypha are retained. In this edition it is stated that the translation was from the 19th German edition. This edition of 1754 was reproduced in 1762. It was printed for J. Richardson, in Paternoster Row, and T. Field, the corner of Paternoster Row, Cheapside. It was also reproduced, 1774, without printer's or publisher's name or place of publication; and again in 1784 with the imprint of G. Robinson, 25 Paternoster Row. On the title-page of this edition it is said to be translated from the 20th German edition.

The earliest edition of the current adaptation that appeared with a date was printed in London in the year 1775. It is said on the title-page to be with some alterations and improvements, together with a few forms of prayer for private use.

The editor, in his preface, says that 'he thinks it incumbent upon him to inform the reader that several both ancient and modern Christians have contributed towards enriching this *Treasury*; that he has not stuck to any particular sect or party of Christians, but wherever he found a passage among the old authors, striking, instructive, or encouraging to the people of God, he inserted it with great pleasure, and applied to friends for their illustration of particular points in divinity, which he thought were more immediately necessary for the information of common readers; not points of speculation or doubtful interpretation, but what all allow are essential to the Christian religion, such as faith, repentance, holiness, &c., and they readily favoured him with their sentiments, prompted, he doubts not, with the same generous motive he himself is actuated by—the edification of the children of God.'

The editor does not indicate the extent to which the alterations and improvements extend. On the copy in the British Museum some one has written opposite the title-page—'very much altered': this is no doubt true. In the account given of the English *Treasury* in the foregoing memoir particulars as to the alterations and improvements are given.

The meditations based on portions of the Apocrypha are omitted. The text of the faithful translation given in the two editions of 1754 is largely reproduced. The same hymns are given in this adaptation as in the first English editions.

This adaptation was reprinted in York, 1787, for R. Spence, bookseller, in Ousegate, and again in 1799, by and for Wilson, Spence and Mawman, and for Darton and Harvey, Gracechurch Street, London.

This edition contains an illustration of the meditation for Nov. 27, of the opening words—

'Is it not a disagreeable thing for a gardener to see the finest blossoms and fruit destroyed by the caterpillars?' The texts of the meditation are Hosea xiv. 8, Malachi iii. 11, and Isaiah xxvii. 2, 6. The illustration is coloured. It also contains a table of the texts illustrated in the book.

A faithful translation appeared in Dublin previously to 1771. It bears no date—the present writer has seen a copy with an inscription dated 1771.

Editions of 1803.

London. Printed by W. Smith, King Street, Seven Dials, and sold by T. Williams, Stationers' Court.—2s. 6d. bound. The words 'with some alterations and improvements by various hands' are omitted from the title-page, and it claims to be 'A new and genuine edition,' but is really a reprint of the adaptation of 1775.

York. Printed by and for T. Wilson and R. Spence, High Ousegate, sold by J. Mawman, Longman and Rees, Darton and Harvey, C. Law, Vernon and Hood and T. Hurst, London. Contains the same illustration as the previous York edition.

Edition of 1804.

Brackley. Printed by T. Wilkins, 2s. 6d.

Editions of 1810.

York. Printed by and for Thomas Wilson and Son, High Ousegate; and sold by J. Mawman; Longman, Hurst, Rees, and Brown; Darton and Harvey; Matthews and Leigh; Sherwood Neeley and Jones; W. Baynes; Cradock and Joy; T. Hughes; and T. Hamilton, London; 3s., bound. Contains table of texts.

Stereotype edition.

London. Stereotyped and printed for J. Burditt, No. 60 Paternoster Row, by T. Rutt, Shacklewell. Omits the reference to alterations and improvements from title-page, gives table of texts and a hymn—'The almost Christian,' by a clergyman.

1812.

An edition, 12mo, was published this year which the present writer has not seen.

1820.

Two vols.—Stereotype edition, 10s.

London. Printed for Burton, Smith and Co., 156 Leadenhall Street, and sold by Simpkin, Marshall and Westley, Stationers' Court, contains table of texts. The first volume is a reprint of the adaptation of 1775. The second volume contains the Evening Treasury. A new edition, revised and corrected, with a life of the author by C. F. Steinkopf, M.A., one of the secretaries of the British and Foreign Bible Society, London; printed for Burton, Smith, and Co., 131 Leadenhall Street and sold by Simpkin, Marshall and Westley, Stationers' Court.

This volume contains a faithful translation of the Evening Treasury, and

Bogatzky's own preface. The few meditations based on passages from the Apocrypha are retained.

Steinkopf's memoir is brief and inaccurate. He expresses regret for the scantiness of his material, acknowledges his indebtedness for most of what he communicated to Pastor Ubele, of the German Lutheran congregation in Brown's Lane. Neither Mr. Steinkopf nor Pastor Ubele seems to have heard of Bogatzky's *Autobiography*. They can never have seen it. Steinkopf, closing his brief memoir, says, 'May this edition of the second volume of his *Golden Treasury* also (which has been carefully collated with the German original and corrected in many places) prove a real blessing to all who relish the plain wholesome food of the Word of God, and are disposed, with an humble, teachable mind, to improve every hint by an old experienced Christian for their spiritual improvement,' &c.

He does not say who translated the *Evening Treasury*.

London. Printed for L. B. Seeley, 169 Fleet Street. Contains table of texts. Prints reference to alterations and improvements. Professes to be a new edition carefully revised and corrected. In the advertisement it is said, 'Many typographical and grammatical improprieties have been corrected; certain unguarded expressions and doubtful sentiments have been displaced; several additions in perfect unison with the religious system of the excellent author have been introduced, and the whole, it is conceived, presented in a form more worthy of that approbation with which the work has so long been honoured.' This 'carefully revised and corrected' edition is just the current one, which itself was an 'altered and improved' adaptation of the original *Golden Treasury*. The editor does not say whether he confined his revision to Bogatzky's own work, or whether he 'revised and corrected' the original 'alterations and improvements.' As far as anything the advertisement says, the editor may have thought that he was revising a pure and simple translation of Bogatzky's *Treasury*.

Edition of 1821.

London. Printed for Ogle, Duncan, and Co.; William Baynes and Son; Simpkin and Marshall; and F. Westley and Oliver and Boyd, Edinburgh.

Contains acknowledgment in title-page of 'Alterations and improvements.' Gives also table of texts.

Edition of 1824.

London. Printed for James Duncan, &c., as above. Gives an illustration of Exodus ii. 9, the subject for the meditation for December 8.

Edition of 1829.

Reprint of above, with the same illustration.

Undated edition. Old. London. Printed by T. Wilkins, No. 25 Aldermanbury. Price 2s. bound.

The copy in the British Museum bears the inscription: 'Copy presented to Mr. T. Unwin by the Lady Lucy Leslie Melville at Melville. Oct. 22, 1822.' On the flyleaf, written in pencil, is the statement: 'First edition of this very popular book.' It is really a reprint of the first edition of the current English Bogatzky.

Edition of 1838.

London. Knight and Son, 4 Clerkenwell Green. No date.¹ With

¹ The present Mr. Knight informed the writer that it was published in 1838.

frontispiece. Containing Steinkopf's memoir, the preface by the first editor of the current adaptation, table of texts, and several prayers.

Edition of 1852.

Edinburgh. Paton and Ritchie ; without table of texts.

Editions of 1856.

London, Edinburgh, and New York. T. Nelson and Sons. Edited and enlarged by the Rev. James Smith, Cheltenham.

Mr. Smith says : 'The present editor's object has been to keep Christ constantly before the eye, and to enforce the precepts of the Divine Word on the Lord's people, by the consideration of what Christ is to them and has done for them, that so the love of Christ may constrain them to every good word and every good work. It is hoped that no one will think that any undue liberty has been taken with this work. The author acknowledges that he was assisted by others at the first, and the present effort is only a brother endeavouring to adapt the work more fully to the present circumstances of the Lord's people, or, in other words, to carry out the author's design.' It was the editor of the English edition of 1775 who acknowledged the assistance of others in preparing the work. Mr. Smith seems to have confounded him with Bogatzky. This edition does not give the table of texts.

Birmingham. J. Groom ; and Bazaar, Soho Square. Without table of texts. This edition is without date ; but the copy in the British Museum bears the Museum stamp, 1856.

Edition of 1862.

Halifax. Milner and Sowerby. Appears to be a reprint of Seeley's edition of 1820. Contains a frontispiece ; subject, Christ and Nicodemus.

Edition of 1864.

London. William Tegg. Pictorial frontispiece. Without table of texts.

Since the year 1864 to the present time, the *Treasury* has been published, exclusively of the Religious Tract Society, by five publishing houses, most, if not all, of whom have it still upon their catalogues. Some of them have it in more forms than one. The Tract Society's two-shilling edition contains a biographical sketch of Bogatzky, written by the author of this book. The sketch is based on Bogatzky's *Autobiography*.

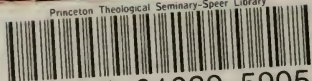
The above list of English editions is probably not complete. It contains all that the present writer has seen, and one more, which is in the catalogue of the British Museum Library, but was not to be found when he applied for it. The Museum Library does not contain quite all of the above editions, and there may well be others which have not found their way into it, but have practically dropped out of sight altogether.

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